



AN  
EXAMINATION  
Of those things wherein the *Author*  
of the late Appeale holdeth the Doctrines  
of the Pelagians and Arminians, to be the  
Doctrines of the Church of England.

---

Written by GEORGE CARLETON D<sup>r</sup>.  
of Divinitie, and Bishop of Chichester.

---

The second Edition, Revised and enlarged by the *Author*.

---

Wherevnto also there is annexed a Joynt Atte-  
station, avowing that the Discipline of the Church  
of England was not impeached by the Synod  
of DORT.

---

JOHN 10. 2. 4 5.

He that entresth in by the doore is the Shepheard of the Sheep —  
— and the Sheepe follow him; for they know his voyce, and  
a stranger they will not follow, but will flee from him, for they  
know not the voyce of Strangers.

---

LONDON,  
Printed for WILLIAM TURNER.

---

CLIO CXXVI.

BY THE  
HONORABLE  
JAMES M. SMITH  
OF THE DISTRICT OF COLUMBIA  
IN SENATE

CONFIRMED  
BY SENATE

ON FEBRUARY 27, 1878

AT THE CITY OF WASHINGTON  
IN SENATE

BY THE  
HONORABLE  
JAMES M. SMITH  
OF THE DISTRICT OF COLUMBIA  
IN SENATE

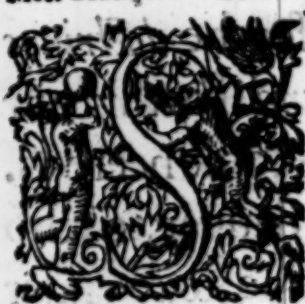
CONFIRMED  
BY SENATE





TO THE MOST  
HIGH AND MIGHTY  
PRINCE, CHARLES, BY THE  
GRACE OF GOD, KING OF GREAT  
Brittaine, France, and Ireland, Defender  
*of the Faith, &c.*

Most Gracious and Dread Soueraigne,



**S**uch Princes as are ray-  
sed by God for some  
*great* and good *service*,  
are many times incū-  
bered with *great troubles*,  
that they may be tried. Of this your  
M<sup>tie</sup> hath had experience. For besides  
the great perils out of which God hath  
deliuered you, and brought you home  
in safetie to the ioy of all your faithfull

*The Epistle Dedicatory.*

subjects: two other great daingers haue  
assailed your kingdome of late, the  
*Plague* and the *Pelagian heresie*, the  
one destroying *bodies*, the other *soules*.  
This latter hath bene creeping in cor-  
ners heretofore, but of late hath come  
in more publique shew, then euer be-  
fore, and dedicated to your M<sup>tie</sup>, in a  
booke intituled *An Appeale to Cesar*,  
wherein the *Author* hath with confi-  
dence deliuered the *doctrines* of the *Pe-*  
*lagians* and *Arminians* for the *doctrines*  
of the *Church of England*. By this our  
dangers grow great and come neere vs.  
When the *Church* is in danger, to who  
may we flie vnto for helpe next vnder  
God, but only to your M<sup>tie</sup>, whom God  
hath set a *nursing father* of his *Church*  
here. Of necessity these things must be  
brought to your M<sup>tie</sup> knowledg,  
whose godly care is, that this *Church*  
which

*The Epistle Dedicatory.*

which hath thus long prospered and flourished, by the blessing of the Almighty, and the fauor of godly & gracious princes, may not loose that honor vnder so good & gracious a king, which it hath held vnder your noble predecessors. I wil not say, *Defende me gladio*, but defend the *truth & faith*, whereof God hath made you *the Defender*, and God (who only is able) wil not faile to defend you. I end with that prophetickall promise, which I beseech the God of heauē to make good to your M<sup>tie</sup>. *No weapons that are made against thee shall prosper, and euery tongue that shall rise against thee in iudgement, thou shalt condemne: this is the heritage of the Lords seruants, and their righteousness is of me, saith the Lord.*

Esa. 54. 17.

Your M<sup>ties</sup> most humble seruant  
and Chaplaine,

GEO. CICESTRISIENSIS.

# ΑΝΑΚΕΦΑΛΑΙΩΣΙΣ

OR

## RECAPITULATION

of the Chiefe passages in  
this Booke.

CHAP. 1. The State of the Controversie, and a summarie proposall of the things handled in the booke following. Page 1.

CHAP. 2. An Introduction for the better understanding of the Controversie following. Pag. 6.

CHAP. 3. An Examination of the respective pretended decree of Predestination. Pag. 11.

CHAP. 4. A premention of such answers as may bee made against that which hath bene delivered in the former Chapter. Pag. 49.

CHAP. 5. Of perseverance in Grace, and falling away from Grace. Pag. 63.

CHAP. 6. That perseverance to the end is a gift of God, given to true beleaguers, flowing from Gods purpose and Predestination. Pag. 68.

CHAP. 7. Saint Augustines doctrine in the matter of the perseverance of the Saints of God. Pag. 79.

CHAP. 8. How the same doctrine was continued in the Church, pag. 93.

CHAP. 9. An examination of the Arminians definition of Grace. pag. 102.

CHAP. 10. 11. 12. 13. & 14. A view of some particular escapes in the appeal. pag. 109 & seqq.

A joyned Attestation, avowing that the Discipline of the Church of England was not impeached by the Synod of Dort.





## CHAP. I.

*The state of the Controuersie, and a summary Proposall of the things handled in the Booke following.*

**T**HE Authour of the *Appeale* hath troubled the Church of ENGLAND with strange Doctrines in two things especially: *First*, in the Doctrine of *Predestination* he attempteth to bring in a decree *Respective*, which he taketh for granted to bee the Doctrine of our Church: But this will neuer be granted by *vs*, nor proued by him. *Secondly*, he taketh it likewise for granted, that the Doctrine of our Church is, that a man may *fall away* from grace *totally* and *finally*. If his meaning be, that such as are called and iustified

B

accor-

(2)

according to Gods purpose, may so fall away, this was neuer a Doctrine of the Church of *England*. If his meaning be, that others may fall away, which are not called and iustified according to Gods purpose, then hath hee troubled the Church with an idle Discourse to no purpose: For in this he hath no Aduersary. For it is necessary in the beginning to agree vpon the state of the question. *S. Augustine* sets it in these tearmes: They that are called and iustified according to Gods purpose, cannot fall away. Now against this question propoed in these tearmes, the Author of the *Appeale* disputeth: For pag. 73. scorning and reiecting this Doctrine, he writeth against his informers as he calleth them, thus. *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them, therefore it is certaine that they must and shall be saued infallibly.*

In the matter of Predestination I haue euer  
• beene fearefull to meddle; it is one of the  
• greatest and deepest of Gods Mysteries: We  
• are with reuerence to wonder, and with Faith  
• and Humility to follow that which God in

his



(3)

his Scriptures hath reuealed in this point, and there to stay. But it hath beene the vnbridled humour of some, to be still prying into Gods secrets, and to runne rashly and irreuerently into these Mysteries. These things. were neuer so irreuerently handled by any, as they haue beene of late by the *Arminians*. The Author of the Appeale, doth complaine of some who αἰσώτοις χερσὶ καὶ ποσὶ ἀναπτοῖς doe conclude vpon Gods secrets. I would to God, that he had beene as carefull to auoide that fault in himselfe, as he was to reprove it in others:

*Tostatus Abulensis* hath a remarkeable speech: *Tostat. in Genes. cap. 18.*

*In nulla materia periculosius erratur, quàm in hac de prædestinatione: Eligerem enim magis contra totius fidei veritatem peruersè sentire, & in hac non errare, quàm in omnibus rectè iudicando in hac sola deuiare.* The speech is strange, but he intended to shew, that error is more dangerous in this point, then in all other: His reason is, *Quia ex nulla speculatiua cognitione tantum finis noster statuitur, & operationes diriguntur.* And againe: *Scientia de prædestinatione specialiori modo, quàm omnes aliæ, à Deo est; ex hac enim perditio vel saluatione nostra exordium sumit:* Therefore his aduice

is, that men should bee very sparing in the handling of such a Myſtery : which aduice I am alſo deſirous to follow : yet heere I am drawne into it againſt my will. For when ſuch men as ſeeme to haue little reuerence to ſo high a Myſtery, runne rashly and boldly into it, & (as it may ſeeme) without great præmeditation of the matter, which they ſhould haue thought on, conceiuing things contrary to that, which wee haue receiued from the Scripture, I may not be ſilent: For that were, as much as in me is, to betray the Truth. Yet my care ſhall be to ſay no more heerein, then I ſhall bee drawne neceſſarily to ſpeake for the Truth; and to remooue that which hath beene erroneouſly presumed by others: For then is a man bound to maintaine the Truth, when it is oppugned.

It troubled mee not a little, I confeſſe, that I am to deale with a Miniſter of the Church of *England*; one that hath beene mine ancient Acquaintance, of whom I had greater and better hopes: But in Gods Cauſe all reſpects of Friendſhip and Acquaintance, yea if it were of blood and kindred,

muſt

must glue place to the Truth. *Long* sayde  
 to his Father and to his Mother, I haue not  
 seene him, neither knew hee his Brethren, nor  
 knew his Children : For they obserued thy Word  
 and kept thy Commandement : Deut. Chap. 13  
 verse 9. And this is the way to doe him  
 good : For I am not out of hope of reclaim-  
 ing of him, seeing hee hath promised, that  
 if the euidence be cleare against him, or if he  
 bee conuicted *per testes idoneos* to haue erred,  
 he will recall it. The Scriptures, the anci-  
 ent Fathers, and the Doctrine of the Church  
 of England are *testes idonei*. I shall deale free-  
 ly and plainely. For the ordering of the  
 whole : First, after a brieue Introduction set  
 downe for the better vnderstanding of the  
 controuersie, I will examine his extraungant  
 opinions concerning the *respectiue* decree  
 of Predestination, and after, of falling away  
 from Grace. Last of all, some particulars in his  
 Booke.

This I doe not vndertake vpon any confi-  
 dence that I conceine in my selfe, I know ma-  
 ny in our Church more worthy & able then  
 my selfe, and I thanke God for them. But

(6)

as heretofore I haue had experience of Gods mercy, and found that the loue of the truth hath in other things enabled mee to defend the Truth, and helped me to know the Truth, so I rest vpon the same helpe : I seeke Gods Truth, which will not faile them that seeke and loue it. And if any man of greater confidence in his wit and learning, will enter vpon the Defence of the Appeale (for I haue heard the whisperings) I shall bee willing to spend the rest of mine old dayes in this, for they cannot be spent in a better seruice.

---

## CHAP. II.

*An Introduction for the better vnderstanding of the  
Controuersie following.*

**T**HE Church of England was reformed by the helpe of our learned and Reuerend Bishops, in the dayes of King Edward the sixt, and in the beginning of the Reigne of Queene Elizabeth. They who then gaue that forme of reformation to our Church, held consent in Doctrine with Peter Martyr, and

(7)

and *Martin Bucer*, being by authority appointed Readers in the two Vniuersities; and with other then liuing, whom they iudged to be of best learning and soundnesse in the reformed Churches: and of the Ancients especially with *S. Augustine*, and were carefull to hold this Vnity amongst themselves, and with the reformed Churches. For that these worthy Bishops who were in the first reformation, had this respect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both because the Doctrine of our Church doth not differ from the Doctrine that these taught, and because that worthy Arch-bishop *Cranmer* caused our *Leiturgie* to be Translated into Latine, and craved the consent and iudgement of *M. Bucer*, who gaue a full consent thereto, as it appeareth in his workes, *Inter opera Anglicana*. And *P. Martyr* being likewise requested, writeth in his *Epistles* touching that matter, his iudgement and consent of the gouernment and discipline of our Church.

This vniformity of Doctrine was held in our Church without disturbance, as long as those worthy Bishops liued, who were employed



ployed in the reformation.

For albeit the *Puritanes* disquieted our Church about their conceiued *Discipline*, yet they neuer mooued any quarrell against the Doctrine of our Church, which is well to be obserued. For if they had embraced any Doctrine which the Church of *England* denied, they would assuredly haue quarrelled about that as well, as they did about the *Discipline*. But it was then the open confession both of the *Bishops* and of the *Puritanes*, that both parts embraced a mutuall consent in Doctrine, onely the difference was in matter of inconfornity: Then hitherto there was no *Puritane Doctrine* knowne.

The first disturbers of this vniformity in doctrine, were *Barret* and *Baro* in *Cambridge*, and after them *Thomson*. *Barret* and *Baro* began this breach in the time of that most reuerend Prelate, Arch-bishop *Whitgift*.

Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine stil maintained.

For when our Church was disquieted by

*Barret*



*Barret* and *Baro*, the Bishops that then were in our Church, examined the new Doctrine of these men, and vtterly disliked and reiected it : And in the point of Predestination confirmed that which they vnderstood to be the Doctrine of the Church of *England* against *Barret* and *Baro*, who oppugned that Doctrine.

This was fully declared by both the Archbishops, *Whitgift* of *Canterbury*, and *Hutton* of *Yorke*, with the other Bishops and learned men of both Prouinces, who repressed *Barret* and *Baro*, refuted their doctrine, and iustified the contrary, as appeareth by that Booke, which both the Archbishops then compiled.

The same Doctrine which the Bishops then maintained, was at diuers times after approved, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the Articles of Religion, in the time of our late Soueraigne, *Articulo 38.*

The Author of the Appeale pleadeth against the *Articles of Lambeth*, and iustifieth the Doctrine of *Barret*, *Baro* and *Thomson*,

auerring the same to bee the Doctrine of the Church of *England*.

This he doth not by naming of those men, whose names hee knew would bring no honour to this cause : but by laying downe and iustifying their doctrines, and suggesting that they who maintained the doctrines contained in the *Articles of Lambeth*, are *Caluinists* and *Puritans* : So that those Reuerend Archbishops, *Whitgift* and *Hutton*, with the Bishops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The question is, Whether of these two positions wee must now receiue for the doctrines of our Church : that which *Barret*, *Barro* and *Thomson* would haue brought in, which doctrines were then refuted and reiected by our Church : Or that doctrine which the Bishops of our Church maintained against these men, which Doctrine hath beene since vpon diuers occasions approued ? If there were no more to be said, I dare put it to the Issue before any indifferent Iudges.

## CHAP. III.

*An examination of the respectiue pretended decree  
of Predestination.*

**H**E Author of the Appeale, vnder-  
taking to maintaine the Doctrine of  
the Church of *England*, refuteth that  
which hitherto hath beene taken for the  
Doctrine of our Church, and maintaineth  
the Doctrine of the *Pelagians*, striuing to  
make that to bee vnderstood the Doctrine  
of our Church. A bold attempt, whether  
hee doth it through ignorance, or open ma-  
lice to trouble the Church with these do-  
ctrines, which haue troubled so many  
Churches : that himselfe knoweth best.  
But that this hee doth, it is apparant, by  
that which hee hath written, and will bee  
made more apparant by that which must  
now bee sayde in the necessary defence of  
the truth, and of the Doctrines of our  
Church.

The poysoned doctrines of the *Pelagians*,

were neuer well known before *S. Augustine* discovered that danger. The summe is to pull downe the power of *God*, and to set vp the power of *Man*. This they attempted to do by defacing the grace of *God*. And because that could not be done, without controlling the Doctrine of Predestination, this they haue likewise attempted. Predestination is fashioned into a new mould by these men, who haue made it not to depend vpon *God*, but vpon *Man*: That *God* himselfe and his high and holy purpose and will must depend vpon somewhat in man, must expect mans Free will and merits. By this meanes they saw that grace might easily be defaced. So that the Question is, whether that the fountaine of grace be in *God*, or in *Man*: For they take it from *Gods* good will and purpose, and place it in mans merits. This is the wisdom of the *Pelagians*: which the Author of the *Appeale* seemeth to embrace, and, as well as he can, perswadeth others to doe so: For first hee laboureth to corrupt the doctrine of Predestination, and then to deface the doctrine of Grace: First against the doctrine of Predestination he hath brought

brought nothing, but the old and worne objections of the *Pelagians*: Finding no other, hee was glad to take them, that hee might seeme to say somewhat against Predestination. Which objections albeit Saint *Augustine* and others of the ancient *Fathers* haue answered, and refuted long agoe; yet that thing mooueth not this man: somewhat must bee saide to deceiue the simple, that will be deceiued. First I will examine one sentence of his Booke, by which we may vnderstand his meaning in the point of Predestination: The sentence is this. *Pag. 58.* speaking of the 17. Article, he saith.

*In all which passage there is not one word, syllable, or apex touching your absolute, necessary, determined, irrespēctiue, irresistibler (in other places he addeth Fatall, necessitating) Decree of God, to call, saue and glorifie Saint Peter, for instance, infallibly, without any consideration had or regard to his Faith, Obedience, Repentance; and to condemne Iudas as necessarily without any respect had at all to his sinne: This (saith he) is the private fancy of some particular men.*

The Author of the *Appeale* doth often  
C 3 charge



charge some men with a Doctrine, which no man did euer maintaine. For I say, hee is not able to prooue, that any haue maintained the Doctrine of predestination, in those tearmes which hee proposeth. Indeede *Pelagius* and his *Followers*, and amongst them this *Author*, haue made these obiections against the Doctrine of Predestination: Wee vse not these tearmes, wee reiect them, wee neede them not, wee finde them not in Scripture, wee haue enough in Gods Word to maintaine this Doctrine. Touching that which hee sayth of *Judas*, that some should teach, that by the decree of God, *Judas* should bee condemned, without any respect to his sinne; I suppose it will bee hard for him to finde any that teacheth so in those tearmes. *CALVIN* I suppose is the man hee meaneth: But *Calvin* in many places saith the contrary, and confesseth that wicked men are damned iustly for their sinnes: that Gods mercy appeareth in them that are saued, and his iustice in vther. He saith indeede of the reprobate: *Principium ruinae & damnationis esse in eo, quod sunt à Deo derelicti:*



*listi* : which this Author will also confesse, because hee can say nothing against it.

But to open this point a little further. It must bee confessed, that whilst some haue strayed too farre on the left hand, touching the respectiue decree, that God, for respects in men, hath predestinated them : Others in zeale to correct this errour, haue gone somewhat too farre on the right hand; teaching that Predestination is a separation betweene men and men, as they were found euen in the Masse of mankind vncorrupt, before the Creation, and the fall of Man. It is true, that this Counsell of God was before the Creation and Fall. But heere we seeke vpon what ground first presupposed, this counsell of God proceeded. Saint *Augustine* was cleere in this, that Gods purpose of Predestination presupposed the fall of Mankind, and the corrupt masse of mankind in sinne. And verily this opinion hath such firme grounds of Scripture, that (so farre as I can iudge) are vnanswerable : For the Apostle teacheth, that *Predestination* and *Election* are in *Christ*, Ephesians, Chapter 1. Verse 4.  
As

*As he hath chosen vs in Christ, before the foundati-  
 ons of the World: and verse 5. Who hath predesti-  
 nate vs to be adopted through Jesus Christ in him-  
 selfe: And verse 11. In whom wee were chosen  
 -when we were Predestinate. Now if Predestina-  
 -tion be in Christ, it must be acknowledged  
 -that this counsell of God had respect to the  
 -corrupt masse of mankinde: For the benefit  
 -that wee haue in Christ appeared not in the  
 -state of innocency. Some haue answered  
 that the Angels had that benefit of their stan-  
 ding in Christ. To this I say, granting that  
 the Angels had that blessing from Christ: yet  
 this is a thing without doubting, and beyond  
 all contradiction, that the doctrine of Prede-  
 stination, as the Apostle teacheth it, is not for  
 Angels, but onely for men; not for men in  
 the state of innocency, but for sinnefull men.  
 In declaring the purpose of Predestination  
 the Lord saith, *I will haue mercy on whom I will  
 haue mercy.* Then the counsell of Predestina-  
 tion, is the counsell whereby God sheweth  
 mercy where hee will: But mercy doth pre-  
 suppose *miserie*, and a sinnefull estate in man:  
 Againe, the purpose of God is conducted to  
 his*

his end by such meanes as God hath set,  
 and the Apostle hath opened: that is, by  
 Predestination, Vocation and Iustification,  
 to Glorification, that is, to the intended end.  
 But Vocation and Iustification cannot bee  
 vnderstood of Angels, but of men: and not  
 of men without sinne in the estate of inno-  
 cency, but of sinfull men. For sinners are  
 called to repentance: and sinners they must  
 be that are iustified from their finnes. None  
 are called to repentance and iustified from  
 sinne, but sinners. And it is also certaine  
 that none are thus called and iustified; but  
 onely they, that are predestinated: There-  
 fore Predestination doth not looke vpon  
 the masse of mankinde vncorrupt and in-  
 nocent, but vpon the masse corrupted.  
 These things are set in such euidences of  
 the Scriptures, that for my part I know not  
 what can be said to impeach them. Vpon  
 these grounds wee must confesse, that both  
 Predestination and reprobation doe re-  
 spect that sinfull and corrupted masse of  
 mankinde.

But betwene Predestination and repro-

D

bation,

bation, amongst many other, this is one difference, that all men for sinne haue deserued reprobation, but no man could deserue mercy to be deliuered by predestination: Rom. 3. 23. *For there is no difference, for all haue sinned, and are deprived of the glory of God.* Then in the sinfull estate of corruption all are found once alike, and all deprived of the glory of God. And what is this to be deprived of the glory of God, but to deserue reprobation? So hee saith, Rom. 11. 30. *God hath shut up all in Unbeliefe:* So that all that are receiued to mercy by Predestination, Vocation, Iustification, are taken out of the corrupted state of mankinde, the rest are left in their sinnes. These wee call men reprobate, that are left in their sinnes, and in the end iustly condemned for sin. But why some are left in their sinnes, other deliuered from their sinnes by Predestination, Vocation, Iustification, of this no cause can bee giuen, but the will of God.

But saith our Author, *In that Article there is neither word, syllable, or apex to prooue, &c.* Yes sir, there is somewhat: For in that Article,



Article, Predestination is said to be *The ever-  
lasting and constant purpose of God.* It is said  
in the Article, *that They that are Predestina-  
ted, are called according to Gods purpose.* This  
is enough to prooue all which they intend;  
and to ouerthrow your new Doctrine, that  
men are called in consideration of their  
Faith, Obedience and Repentance. The  
Article saith moreouer, *That they are iusti-  
fied freely.* If freely, then without considera-  
tion of any thing fore-seene in man. Thus  
whilst in curiosity you were seeking your  
apices, you stumbled and are false into a  
dangerous pit, out of which God deliuer  
you. I will do the best seruice I can, to make  
you see these dangers.

Your common Obiection against  
them, that teach Predestination to depend  
onely vpon Gods will, is this: You say,  
*They bring in a decree absolute, necessary, irre-  
spectiue, irresistible, determined, fatall, nec-  
essitating.* These Obiections you borrow-  
ed from the *Arminians*, they had them  
from the *Pelagians*. But you say that you have  
read nothing of the *Arminians*. It seemeth that

you are an excellent Scholler, that can learne your lesson so perfectly without Instructions. If they who vie these Objections take them from the Pelagians, then you see that the Doctrine which the Pelagians oppugned, is the same which you oppugne.

S. Augustine had much controuersie with the Pelagians. Pelagius taught that Grace is given to men in respect of their merits. S. Augustine refuteth this error of Pelagius, for which he was condemned for an Hereticke in three Synodes. *Gratia Dei datur secundum merita nostra.* This was the position which the Pelagians maintained, and which S. Augustine refuted. S. Augustine referreth the matter to Gods will and purpose onely. But this Pelagius denied, and said, that grace dependeth not vpon Gods will onely: Hee denied not the will of God, but said that Gods will had respect to merits fore-seene. In this sense he saith, *Gratia Dei datur secundum merita nostra.* And in this sense the purpose of God was held by the Pelagians to bee respectiue, as respecting somewhat fore-seene in men predestinated. Pelagius himselfe said,



it respected *merits* : others saide, that it respecteth *faith* fore-seene : others deuised the respect of *workes* fore-seene, which is all one with *Pelagius* his *merits* fore-seene. The *Arminians* haue added the respect of *humility* fore-seene.

Hence arise two opinions about Predestination. The one, the *Doctrine* of the Church taught by *S. Augustine*, and *Prosper*, by *S. Hierome*, *S. Ambrose*, *S. Gregory*, *S. Bernard*, and the rest that herein followed *S. Augustine* : The other is the opinion of the *Pelagians* who oppugned this *Doctrine*.

If the question be proposed, why God receiueth one to mercy, and not another ? why this man, and not that ? to this question all the *Orthodoxe* that haue taught in the Church after *S. Augustine* answer, that of this taking one to mercy, and leauing another, no reason can be giuen but onely the will of God. The *Pelagians* and *Arminians* say, that Gods will heerein is directed by somewhat fore-seene in men Predestinated. Now that Predestination dependeth onely vpon Gods will without respect to any thing

fore-scene in men, is, as I saide, the re-  
 ceived Doctrine of Saint *Augustine*, and  
 of the Church following : For before  
 Saint *Augustine*, this thing came not in que-  
 stion, as himselfe in many places confes-  
 seth. The same is the Doctrine of the  
 Reformed Churches. And this hath hi-  
 therto beene received the Doctrine of the  
 Church of *England*; I will adde also, the  
 same is the Doctrine of the Church of  
*Rome*, as *Bellarmino* deliuereth it. For he  
 concludeth thus, *Restat igitur ut huius dis-*  
*cretionis causa sit voluntas Dei, que unum*  
*liberat quia ei placet, alterum non liberat*  
*quia non placet.* Wherein hee followeth  
 the Doctrine of Saint *Augustine* and the rest.

*Bellar. lib. 2.  
 de grat. & lib.  
 arb. cap. 16.*

Of these two opinions, the Author of  
 the *Appeale* hath made choyce of that which  
*Pelagius* helde against the Church, and  
 maintayneth it by the arguments which  
 the *Pelagians* haue vsed. For thus they  
 objected against the Doctrine of Saint *Aug-*  
*ustine*, that he brought in a decree, absolute, irre-  
 spectiue, irresistible, determined, fatall, necessita-  
 ting, and these bee our Authors Obiections.

It must be confessed it is a wrong to lay to mens charge Doctrines in other tearmes then themselves do teach. These tearmes are not vsed by them, whom this man chargeth: We do not deale so with the Papists, or any other: For my part I mislike these tearmes: But if by this word *decree* there be nothing intended, but the purpose of Gods election, I will not wrangle for words: Only I thinke that wee may speake most warrantably in the words of the Scripture: For the holy Scripture hath furnished vs with words sufficient. We finde it there called the *will of God*, & *opdyatē*, the *purpose of God*, and *εὐδοκία*, the *Good pleasure of God*. These words suffice to sober mindes to expresse this Doctrine.

Then he chargeth vs to teach that this *decree* is *absolute*. Because the *Pelagians* and their Followers inferre an *absolute decree*, they should declare what they meane by this word *absolute*. If this bee the meaning of the word, that Gods purpose of Predestination dependeth vpon the only will of God, and not vpon any thing fore-seene in men.

men Predestinated, which God respected in Predestinating : then I affirme that this is the ancient and Catholike Doctrine of the Church, and the contrary is the Doctrine of the *Pelagians*. If this Author would speake for the *Pelagians* against the receiued Doctrine of the Church, then must he declare vnto vs what thing did moue the will of God. And by this meanes he will teach vs a thing which no man euer could speake to, to know the cause of Gods will. *Dicat qui potest*. I thinke hee knoweth as little in this matter as other men. And yet hee is bound to instruct vs in this Mystery. For he that saith, the will of God dependeth vpon something, is bound to shew what that thing is vpon which the will of God dependeth : But if it bee independing and respecting nothing but it selfe, why then is it not absolute? And why then doth hee with the *Pelagians* cast this against Gods purpose of Predestination, that it is absolute?

The next accusation is, that this decree is necessary. Can any man giue vs a reason, why the purpose of God should not be necessary?



cessary? Our Author writeth thus; Pag.  
10. *The will of God is the necessitie of things,*  
*say your Masters out of Saint Augustine mis-*  
*understood.* Hee that chargeth others with  
misunderstanding, should declare the true  
vnderstanding, that they that misunder-  
stand, may bee informed. Hee doth not  
this, but we must all be supposed to misun-  
derstand this thing, in the vnderstanding  
whereof he will not helpe vs.

There must bee some cause of the ne-  
cessitie of those things that are necessary.  
What cause can this bee? It must either  
bee the will of God, or some other thing.  
The ancient Writers of the Church make it  
the will of God. If you can finde any o-  
ther cause, you must declare it. The will  
of God may truely be said to bee the neces-  
sitie of things, because it is the prime, high  
and necessary cause of things. If you grant  
not this, then you must point out vnto vs  
some superior cause: which because you  
cannot do, you must be contented with vs  
to confesse, that the will of God is not onely  
necessary, but the necessitie of things.



Brad. lib. 1.  
cap. 10.

Bradwardin, that worthy Archbishop of  
Canterbury, citeth out of Anselme, his Ancient  
in the same See, diuers things to this pur-  
pose: Anselm. 1. cur homo Deus : Si vis omnium  
que fecit & passus est scire necessitatem, scito  
omnia ex necessitate fuisse, quia ipse voluit. And  
again, Omnis necessitas aut impossibilitas Dei  
subiacet voluntati: illius autem voluntas nul-  
li subditur necessitati, aut impossibilitati. Nihil  
enim est necessarium aut impossibile, nisi quia ipse  
ita voluit. And in this respect S. Augustine  
speaking of this powerfull will of God;  
whereby he doth what he will, and suffereth  
euen euill things, that hee may turne them  
vnto good, saith, Nisi hoc credamus, periclitat-  
ur ipsum confessionis nostre initium; quia in De-  
um patrem omnipotentem credere confitemur:  
Neque enim ob aliud veraciter omnipotens dicere-  
tur, nisi quia quicquid vult potest, nec voluntate  
cuiuspiam creature voluntatis omnipotentis impe-  
ditur effectus. And againe, Voluntas Dei omni-  
um quæ sunt ipsa est causa. Si enim habet causam  
voluntas Dei, est aliquid quod antecedit volunta-  
tem Dei, quod nefas est credere. Vpon these  
grounds the Ancients conclude, that the  
will

Enchir. cap.  
96.

De Genes. con-  
tra. Man. lib.  
14. 2.

will of God is necessary, that it is the cause of all necessity in things, and therefore may well be said to be the necessity of things.

But why is this cast vpon vs as an error, that we teach that the purpose of Gods Predestination is necessary? Will this man say that it is not necessary, but contingent? one of the two he must say. If necessary, then is he idle that objecteth this against Predestination. If contingent, then hee runneth blindfold into an high blasphemy, pronouncing the purpose of God to bee contingent. It may be amongst the late *Arminians*, who neuer care what they speake or write, some may bee found to vtter such absurd blasphemies. But these men we leaue to their owne humors, which forsake understanding, godlinesse and piety. The next accusation of this Author and the *Pelagians* is, that this decree is *irrespective*. *S. Augustine* as before I related, affirmeth in diuers places, that *Pelagius* taught that the grace of God is given in respect of merits. In this respect *Pelagius* and his followers held the decree *respective*, as this man doth. He must tell vs

*Lib. 1. contra  
Pelag. 4. Cap. 5.  
1st. 4. ap. 5.*

what Gods purpose respected, and hee must giue vs a reason why hee was so bold, as to make this a doctrine of the Church of *England*, which was first inuented, and alwaies afterward maintained by the *Pelagians* against the Church.

The next accusation is, that the purpose of *Predestination* is *irresistible*. This obiection is much vsed by the *Arminians* taken from the *Pelagians*. This was first deuised to set forth the glorious power of *Freewill*. If the question be moued, whether *Freewill* may resist grace? it is apparant naturally in the *vnregenerate*, it may resist, it doth daily resist: according to that, *Acts 7.51*. *You haue alwayes resisted the holy Ghost*. But if the question bee moued of them that are called according to Gods purpose, whether they resist the grace of their calling (in which the Apostle teacheth that there is the exceeding greatnes of Gods power: and what is that but Gods omnipotent power?) The eyes of your vnderstanding being enlightened, that you may know what the riches of the glory of his inheritance of the Saints, and what is the exceeding greatnes of his power to vs-ward, who beleene

beleue according to the working of his mighty power. Now wee beleue by the power of his calling: therefore this exceeding greatnesse of his power is in his calling: For the first grace that is wrought in vs is faith, which is wrought according to this power of his calling.) If therefore the question be of them that are thus called according to his purpose, & according to this great power; then, remouing the humour of contention, the truth will easily appeare. For this power of God doth so order the will of man, that the will of man cannot but bee willing to receiue this grace, when it is thus ordered, framed and wrought vpon; for the power of working is in grace: grace worketh, conuerteth nature & healeth it: nature is wrought vpon, conuerted and healed. So the question is, whether nature in this case doth resist the omnipotent power of God? *S. Augustine Lib. de corrept. & gratia, cap. 14.* *Deo volenti saluum facere hominem, nulum hominis resistit arbitrium.* But then saith our Author, it must follow that the will of God is irresistible.

I demand from whence hee had this



obiection to dart against Gods Predestina-  
 tion? it is apparant that it commeth out of  
 the same quiver out of which he had all the  
 rest. I must intreat him to obserue this ob-  
 iection more exactly : and by this hee may  
 finde against whom hee disputeth : for the  
 blessed *Apostle* layeth downe these things in  
 order : First, the *doctrine*, which this Author  
 oppugneth ; secondly, this mans *obiection*  
 against that doctrine : and lastly, the *answer*  
 to this obiection. Rom. 9. 18. &c. The  
*doctrine* in this Apostolicall conclusion :  
*Therefore hee hath mercy on whom hee will haue*  
*mercy, and whom he will he hardeneth.* The obie-  
 ction in these words : *Then thou wilt say unto*  
*me, Why doth he yet complaine, who hath resisted*  
*his will?* The answer in these words : *Nay, but*  
*o man, who art thou that repliest against God? shall*  
*the thing formed say to him that formed it, Why*  
*hast thou made me thus?* Our Author must con-  
 sider against whom he maketh this obiection,  
 when he accuseth Gods purpose of Pre-  
 destination to be a decree irresistible: For the  
 Apostle hath met with this obiection : *Who*  
*bath resisted his will?* The Apostle saith not  
 that



that men may resist this will of God, but hee saith that this manner of obiection is replying against God. S. Augustine obserued thus much. *Voluntati eius quis resistit? Numquid responsum est ab Apostolo; ô homo falsum est quod dixisti? non; sed responsum est, ô homo quis tu es, qui responsas Deo?* And that which the blessed Apostle hath taught in this one obiection, wee may by good ground and warrant from the Apostle iudge accordingly in all the rest of these accusations and obiections, which are here brought against the doctrine of Predestination, that all these obiections are nothing else but replying against God. How could such a desperate conceite come into the heart of one that possesseth the Gospell in our Church? What this Author may thinke hereof I know not: but verily I should tremble, if I were found in such a case, in plaine termes, opposite to the Apostle; obiectioning that which the Apostle hath so seuerely repressed,

Another accusation against Predestination is, that it is *determined*. I thinke the man did not vse much premeditation in these things,

Acts 4.28.

things, but tooke them vpon the credit of some that he trusted. For that the purpose of God should bee determined, did euer any man doubt? The very word *propositum*, the purpose of God, doth prooue a determination. And he may read, that neither Herod, nor Pontius Pilate, nor the Gentiles, nor the Iewes, in shewing their greatest malice against Christ and his Apostles, and in exercising their greatest cruelty, could go no further, nor do no other thing, then whatsoeuer the hand and Counsell of God had determined before to be done. This was neuer doubted, no not amongst the Pelagians, that the Counsell and purpose of God is determined. Onely the question is, what doth determine Gods purpose? whether his owne will, or mans Freewill? If this mans purpose bee to giue this to mans freewill, then he commeth home to the Pelagians. If he confesse this determining power to be in Gods will; then to what end doth he obiect this, as a thing absurd, that the decree is determined?

The last accusation is, that they who hold the Doctrine of Predestination, bring in Fatal

*tall necessity. As he vseth this obiection, so the Pelagians vsed it, and vrged it against S. Augustine. S. Augustine complaineth of such accusers of his Doctrine: Pelagiani nobis obijciunt, quod fato tribuamus Dei gratiam: Ipsi potius Dei gratiam fato in parvulis tribuunt, qui dicunt factum esse, ubi meritum non est. And in another place: Nec sub nomine gratiae factum asserimus. — Si autem quibusdam omnipotentis Dei voluntatem placet fato nomine nuncupari, profanas quidem Verborum novitates euitamus, sed de verbis contendere non aus.*

*Lib. de dono  
persen. Cap. 12.*  
  
*Ad Rom. lib.  
2. cap. 5.*

*This Author taketh his pleasure to vse the same Obiections against Predestination, which the Pelagians vsed. But the indignity is, that whilest he is thus wrangling against our Church with the Pelagians, he must bee supposed (forsooth!) to maintaine the Doctrines of our Church; as if our Church had need of such maintayners. Who did accuse the Doctrine of our Church? For now hee hath done with the Gagger, hee is turned to others who charge not the Doctrine of our Church. The Doctrine of our Church hath been, and will be maintained by other men*

and meanes: We need no Pelagians to helpe  
 vs herein. This man hath more dishonored  
 \* our Church, and slandered our Doctrines,  
 - then euer did any member of our Church:  
 - This is plaine dealing without malice. For  
 if he were not plainly told of his errours,  
 how could he see them and redresse them?  
 as our hope is he will. But to proceed, *S. Au-*  
*gustine* sporteth himselfe with the folly of  
 such, as charge him to induce fatal necessity  
 vnder the name of grace. *Potest enim hinc si-*  
*militer stultus fati assertorem stolium putare*  
*vel dicere. Quoniam enim propterea nobis calumnian-*  
*tur, dicentes nos gratiae nomine fatum asserere,*  
*quia non secundum merita nostra dari dicimus*  
*gratiam Dei: proculdubio confitentur quod ipsi se-*  
*cundum merita nostra gratiam dari dicant.* And  
 verily we can say no lesse to this man, then  
*Augustine* said to the Pelagians, that in ma-  
 king these obiections, he doth secretly con-  
 fesse that the grace of God is giuen accord-  
 ing to our merits. For there was neuer  
 any that vsed these obiections against Pre-  
 destination, but held withall that conclusi-  
 on, that the grace of God is giuen in re-  
 spect

*ibid.*

spect of merits, and therefore this man  
 sticketh not at this, but commeth home  
 roundly to the same conclusion: as present-  
 ly it shall appeare.

Prosper found himselfe troubled with  
 the same accusations, in that other part  
 of dereliction. *Obijciunt* (saith hee) *quod*  
*ex prædestinatione Dei, velut fatali necessitate*  
*homines in peccata compulsi, cogantur ad mor-*  
*tem.* Prosper shortly returneth this: *Quis-*  
*quis ex prædestinatione Dei velut fatali necessti-*  
*tate homines in peccata compulso cogi dicit in*  
*mortem, non est Catholicus.*

That Doctrine of the respectiue de-  
 cree which the Author of the *Appeale*  
 nourisheth as a Viper in his bosome,  
 doth indeede respect that conclusion of  
*Pelagius*; that Grace is giuen according to  
 merits. For if grace bee giuen according  
 to some respects or vertues found or fore-  
 seene in men predestinated, then it must  
 follow as *Pelagius* taught, that Grace is  
 giuen according to merits: for in the  
 end they will close: For this respectiue  
 decree respecteth somewhat in the predesti-



nated: What is that, but some vertue? and what is that, but some merit, as that word was of old vsed in a large sence? Thus hee hath brought his respectiue decree to a faire issue, to ioyne hands with *Pelagius*. Perhaps he may seeke an euasion, that by a respectiue decree he meaneth not the decree of *Predestination*, but of *Reprobation*, which is in respect of sinne. I could wish that hee had beene so aduised, as to haue reserued this refuge for himselfe: But he speaketh of the decree of *Predestinatio*, scornfully calling it our *New Doctrin*e, & sometimes our decree, sometimes the *Private fancy* of some particular men.

But himselfe putteth this matter out of doubt, in those words of his before cited, on the 17. Article. *There is not (saith he) any word, syllable or apex touching your absolute, necessary, determined, irresistible, irrespectiue decree of God, to call, saue and glorifie S. Peter, for instance, without any consideration had or regard to his Faith, Obedience and Repentance, and to condemne Iudas as necessarily, without any respect had to his sinne: This (saith he) is the private fancy of some particular men.*

Now

Now are we come to the instance of *S. Peter*. For to all other things I have spoken. In this instance hee hath somewhat roundly opened himselfe: This taketh away that refuge, which he might haue reserved, to say, that by his respectiue decree, hee might haue meant onely reprobation: That men that are forsaken, are iustly throwne into condemnation in respect of their finnes.

For to speake somewhat to this particular. If that bee granted which we haue proved before by euident Scriptures, that both *Predestination*, and *Reprobation*, respect the corrupt masse of mankinde: This I say being granted: It followeth that Gods iustice did finde a iust cause to condemne all men, because all haue sinned and are deprived of the glory of *God*: But *God* in his mercy receiueth some to fauour: Of this receiuing some rather then others, lying in the same common estate, we can find no other cause but the meere and onely *Will of God*: *God* in his iustice condemneth other; of this beside the *Will of God* we finde a generall meritorious cause, to be the *sinne* of those men

that are condemned. Heerewith a question, whether there be an absolute decree of Reprobation? If wee vnderstand an absolute decree to bee such: as dependeth vpon the onely will of God, without respect to any other thing; then I confesse, I cannot vnderstand any such absolute decree in this: For those things are heere vnderstood absolute; which depend vpon no other cause, but onely the will of God. Now heere besides the will of God, we finde sinne to bee a iust cause to condemne, and to reprobate. For this ground we take with Saint Augustine, that *Predestination* and *Reprobation* do respect sinne. And if besides the will of God, sinne also bee a iust cause of condemnation, then, I vnderstand not how any decree herein can be absolute. But if it should bee further questioned, whether *dereliction* of some rather then other some in their sinne bee absolute? so farre as my knowledge reacheth, I must yeeld that this may bee called absolute; because in this there is no other cause of putting a difference betweene equals but onely the will of God.

For

For seeing that all men are once found sinners, there may bee a cause giuen why all men may iustly deserue condemnation. The cause is apparant, that is, sinne, but why any man rather then another, *Jacob* rather then *Esau*, *Peter* then *Judas*, should bee saued, no cause appeareth, but onely the will of God, and his meroy to them whom hee is well pleased to deliuer from sinne. Vpon these grounds *Saint Augustine* saith, *Obdurationis meritum inuenio, misericordiae meritum non inuenio.* But some object thus: If sinne bee the cause of condemnation and reprobation, then must all men bee condemned and reprobate; for all haue sinned. Whereby they would inferre, that sinne is no cause of condemnation and reprobation, but onely the will of God. But I denie the consequence; for the true consequence should bee this: If sinne bee the cause of condemnation and reprobation, then no man can finde any cause in himselfe why he should not be condemned & reprobate. For I suppose that the greatest Saints that ever liued, could  
finde



finde no cause in *themselves* why they might not be condemned and reprobate: I say in *themselves*: for if they looke out of themselves vpon Christ, then they finde an high and onely cause, the will of God in Christ, the purpose of God in Predestinating, and the graces that proceed from his purpose.

Some may happily say, that these questions and quirkes might bee forborne, and not spoken of at all. I answer, I am of the same minde: But when the enemies of the Truth, *Pelagians* and *Arminians* are euer busie in stirring these questions, these busie heads impose a necessity vpon them that loue the Truth to maintaine it, and by plaine writing to walke safely and plainely euen through the middest of *Meandrian* crookes and windings of the Aduersaries. The Church (saith *Tertullian*) hath a rule, and this rule hath no question, but such as Heresies bring in.

Thus wee see, there may be a cause of condemnation besides the onely will of God, but concurring with Gods will; but of saluation no cause can be giuen but the onely will of God. Yet our *Author* here vnder-  
dertaketh



dertaketh to finde a cause besides the onely will of God, though concurring with Gods will. This he doth in the instance of S. Peter: For he saith, that *There is neither word, a-  
pex, nor syllable to proue that God did call, saue, &  
glorifie S. Peter without any consideration had, or  
regard to his faith, obedience, and repentance.*

The better to vnderstand this, wee must cleare some things which he hath confounded. They that deale not plainly, confound many things of purpose, which must be distinguished that the matter may be cleared. He saith, that S. Peter was not called, saued, and glorified without consideration, or regard of his Faith, Obedience, and Repentance. This proposition in truth containeth three propositions in it: and neither can he conclude three propositions at once, neither can any man answer to three at once. Therefore we must distinctly separate these three propositions, that his confusion may appeare, and that a cleare answer may be framed vnto the point in question.

Of these three propositions, the first is ; S. Peter was not called without respect to his Faith,

G

Obe-

- *Obedience, and Repentance.* The second is,  
 - *Saint Peter was not saved without respect to*  
 - *his Faith, Obedience, and Repentance.* The  
 - third is, *Saint Peter was not glorified without*  
 - *respect to his Faith, Obedience, and Repen-*  
 - *tance.* These three things are not all of one  
 - kinde. The two latter propositions wee  
 grant; the reason is, because saluation and  
 glorification are in the nature of a reward.  
 Now the Scripture witnesseth, that God will  
 reward every man according to his Workes: And  
 therefore *Saint Peters Faith, Obedience and*  
*Repentance,* shall bee rewarded with saluati-  
 on, and glorification; and saluation and  
 glory may bee said to respect these good  
 workes that went before.

- But the first of these propositions is,  
 - that *Saint Peter was not called without re-*  
 - *spect to his Faith, Obedience and Repen-*  
 - *tance.* Heere wee close with him. I must  
 - charge him with *Pelagianisme* in that very  
 - point of this Heresie, for which *Pelagius*  
 - was condemned for an Heretike in the  
 - Synode of *Palestina*, as *Saint Augustine* of  
 - ten relateth In which Synode the Doctrines  
 of

of *Pelagius* were condemned, as they were also in many other Synodes : *Concilio Carthag. 7. Concilio Meleuitano : Concilio Arausica*: And also condemned by the decrees of the Popes that then were, and the Emperors.

He saith that Saint Peter was not called without respect and consideration had to his faith, obedience and repentance. In denying this proposition he affirmeth the contradictory : That Saint Peter was called in consideration and respect of his faith, obedience and repentance. This is the same which the Church hath condemned in *Pelagius*: For *Pelagius* taught no otherwise but thus: *Gratia Dei datur secundum merita nostra* ; In respect or consideration of our merits. This man teacheth that Saint Peter was called in consideration or respect of his faith, obedience and repentance. This is evidently *Secundum merita*, as *Pelagius* vnderstood *merita*. For those things which *Pelagius* and the Ancient Fathers, who wrote in his time, called *merita*, were no other then these, which this man calleth faith, obedience, and re-

penitance; *Pelagius* knew no greater merites then these. If *St. Peter* was called in consideration and respect of these things, then was that grace of his calling given in consideration and respect of these things, & so *Gratia datur secundum merita* : *Secundum merita*, whether we translate, according to merites, or in respect and consideration of merites; all is one. I stand not vpon any curiosity of Words, there is no difference in the matter. It followeth necessarily, that this man teacheth that Doctrine, for which *Pelagius* was condemned for an Heretike: let him shift this as he can.

Here the *Author* of the *Appeale* may consider what wrong he hath done to the Church of *England* in obtruding, for Doctrines of our Church, the old rotten Heresies of *Pelagius*. And let him also consider who doth now. *ματὴ τῇ κεφαλῇ*, trouble and betray the Church of *England*. Wee teach with the Scriptures, and with the most Orthodoxe Ancient Church, that *St. Peter* was predestinated and called vnto Faith, Obedience, and Repentance. This man runneth with the *Arminians*.



*minians* into the depth of *Pelagius* his poysoned Doctrine. And was it not likely that he should runne this way, who being a private man without Authority, taketh vpon him to impose Doctrines to our Church, to change those that are receiued, and in place thereof to reuiue the *Pelagian* errours, to beare men in hand that these are the Doctrines of our Church; to scorne men that haue bene reuerenced for their Learning, and will be reuerenced in the Ages following; such as Arch-bishop *Whitgift*, Arch-bishop *Hutton*, Doctor *Rainolds*, Doctor *Whittakers*, and the other Bishops and Learned men, that joyned with them, whom this man accounteth sometimes *Caluinists* and *Puritanes*, sometimes that they were reputed learned, as if himselfe had that in Truth, which they did but seeme to haue; Who beeing a Priest of the Church of England, accuseth Bishops, his superiours, to bee *Puritanes*; as all must bee to him, who yeelde not to his foolish and erroneous Doctrines: who in speaking of his owne stile, calleth it an *Exasperating stile*:

Who in this exasperating humour careth not, and professeth that he careth not, what any thinke that please not this his humour: Who with such height of disdain sleighteth the diligence and industry of his brethren gathered at the Synode at Dort. Yet they who were imployed in that service, were authorized by his Majesties Commission, directed by his Instructions, and when they returned rendring to his Majesty an account of their imployment, were most graciously approoved of by his Majesty, onely they cannot get the approbation of this Gentleman. It were good for him to consider these exasperating humours; they proceede from Pride: Here is neither *Humility* nor *Charity* to be found, & therefore not the *Spirit* of God. And what good can hee do in Gods Church, that commeth in Pride, and a spirit exasperating without charity and humility? Sir, I write not this in choller, nor in malice to your person: but I haue told you plainly the censures of those men, with whom I haue spoken in this matter; both of the higher sort in the Church, who  
are

are your Fathers, and of inferiour rankes, who  
are your Brethren. I omit the censure of the  
Layty. I speake of them that are able to iudge  
of your spirit. And because they haue obser-  
ued these things in you, I thought the best  
seruice I could doe you, was plainely to let  
you know these things that you may a-  
mend them.

It were good and necessary for you to  
vnderstand how you haue beene fetched  
ouer by those coosening companions the  
Aminians, who haue plunged you in with  
themselues in the depthes of Pelagius. Their  
end in deuising that respectiue decree is, that  
Predestination should not be ruled by Gods  
will, and eternall purpose, but by mans free  
will. And this is the end which you must im-  
brace, vnlesse God turne your heart, and  
warne you to auaide these dangerous and  
pernitious doctrines, wherein you haue the  
yoke wiew Pelagius. God make you to be  
young, and to make some satisfaction  
to the Church of England, where you haue so  
much wronged. We say in this, as Augustine said, in the  
like.

De predest.  
 sanct. cap. 10.

like. Promisit Deus, quæ ipse facturæ erat, non quod homines facturi erant, quum Abraham promiserat in semine eius fidem gentium: quia etsi faciunt homines bona, ipse tamen facit ut faciant, quæ præcepit. Alioquin ut Dei promissa compleantur, non in Dei, sed in hominum est potestate. That which Saint Augustine saith heere of the promise of God, is in like manner true in the purpose of Gods Predestination. For God doth predestinate that which hee himselfe will do, not that which men would do. For albeit men according to Gods purpose are called, do beleue, are iustified, walke in obedience and repentance, and other good workes, yet it is God that worketh that which hee predestineth, and worketh according to his own exceeding great power, faith in men, charity, and hope, and maketh them walke in obedience: otherwise, that Predestination should haue his effect, it should not be in Gods power, but in mans power. Now if it be Gods calling that gaue to S. Peter faith, obedience, & repentance, how then doth this man say, that S. Peter was called in consideration and respect of his faith,



faith, obedience and repentance? This is true that God giueth these graces: Now hee saith, that Saint Peter was called in respect of these graces: what can follow but this, that God giueth these graces to Saint Peter, in respect of these graces? Which were to runne giddy in a circle.

---

CHAP. IV.

*A preuention of such answers as may be made against this that hath beene said.*

**S**ome happely may object, that this is not so plaine Pelagianisme. For Pelagius taught that there was somewhat in Nature, that did cause God to conferre grace; but this man seemeth to say, that God giueth grace not in respect of nature, but in respect of grace: For faith, obedience and repentance are graces: and if in these respects God giue grace, then it is grace that draweth grace, and not nature.

This obiection, as it may proceede from the Pelagians, is of no validity: For

H

Saint

Saint *Augustine* doth witnesse that *Pelagius* himselfe did confesse grace in words, but in truth denied it. I will not thinke that this man doth so collude in this word *Grace*. But because hee followeth the same course which the *Pelagians* held, whether wittingly, or as I rather thinke, vnwittingly: Wee may not suffer the grace of God, whether wittingly, or vnwittingly to be defaced. The *Pelagians*, when they speake of faith and charity, and such like graces, giue but smooth words to colour their meaning, and to deceiue the simple: Some of them doe more plainly open themselues; as *John Scotus*, who was the greatest *Pelagian* that liued in his time: for it was hee that brought in the doctrine of *Meritum ex congruo*, which some of the most learned *Papists* (amongst whom we may account *Franciscus Victoria*) do confesse to bee the true doctrine of *Pelagius*. *Victoria* speaking of that doctrine *De merito ex congruo*; saith plainely, *Hec erat bona pars erroris Pelagianorum, si ego quicquam intelligo*. *Scotus* then teacheth that faith, charity and repentance may bee had *ex puris naturalibus*.

*Rel. B. 1. do po-  
self.*

Con-

Concerning faith he saith: *Fide acquisita ex  
 paris naturalibus potest homo assentiri omnibus re-* *Lib. 3. dist. 23.  
 Quest. 1.*  
*uelatis a Deo.* And a little after: *Hoc igitur te-  
 nendum est tanquam certum, quod reuelatorum in  
 Scripturis est nobis acquisita fides generata ex  
 auditu & actionibus nostris, qua eis firmiter ad-  
 heremus.* And speaking of faith infused, hee  
 saith: *De fide infusa quomodo sit ponenda in no-  
 bis, hoc non est ita certum an sit, vel quomodo  
 sit ponenda in nobis.* After the same man-  
 ner hee speaketh of charity, *Lib. 3. Distinct.  
 27. Quest. 1. & dist. 28.* Now seeing these  
 be their positions, it is not much materiall  
 what words they giue; when, speaking of  
 grace, they intend to giue all to nature in  
 the end. The *subtile Doctor* saw that they  
 who bring in the *respectiue decree*, affir-  
 ming that God in conferring of grace re-  
 specteth somewhat in man, must needs  
 yeeld that the thing *respected* in man, must  
 be nature, nothing but nature. And there-  
 fore *Scotus*, being a Famous *Pelagian*, gran-  
 teth that roundly, because he perceiued that  
 the *respectiue decree* cannot stand without  
 this ground.

H 2

But

But others are or seeme to bee offended at such grosse proceedings, and therefore they would temper this morter, and dawbe it vp thus: That it is not *Nature* but *Grace* that God *respecteth*. Thus they would in words mollifie the horreur of the other opinion, and yet they retaine the same absurdities. The *Author* of the *Appeale* is running on with these; but God knoweth which way hee is going, for hee himselve knoweth not. He saith, God called Saint Peter in respect of his Faith, Obedience, and Repentance, and then he thinketh, that he hath well said, in laying this respect not vpon nature, but vpon grace, as he thinketh: But he doth not vnderstand the absurdity that this draweth after it. For if God called Saint Peter in respect of his Faith, Obedience, and Repentance; then were Saint Peters Faith, Obedience and Repentance some cause why hee was called; and therefore before his calling. But in true Diuinity Saint Peters Faith, Obedience and Repentance, are the effects of his calling, not the cause; and come after his calling, but goe not before it. It may



may well bee sayd that God *iustified* him in respect of his *calling*, and God *called* him in respect of *Predestination*, and God *predestinated* him *secundum propositum*, in respect of his *purpose*: For so Saint *Augustine* reasoneth, that for the grace of *Predestination*, wee haue the grace of Gods *calling*, that is, grace for grace: And for the grace of his *Calling*, wee haue the grace of *Justification*, that is, grace for grace. But the Ancients that reasoned thus, alwaies obserued that the *Consequent* grace might bee giuen for and in respect of the *Precedent* grace: but that the *Precedent* grace might bee giuen for or in respect of *Subsequent* grace, there was neuer *Orthodoxe* Writer that taught so: Yet the *Pelagians*, and after them the *Arminians*, seeming willing to auoyde the danger of that Rock, at which so many haue made Shipwracke, that grace is giuen for some respects in nature, to auoyde this absurdity, they labour to mollifie the matter, but runne still vpon the same danger: They change the manner of speaking, and say that a *Precedent* grace

-is giuen in respect of subsequent grace, as  
 -this man saith, When hee holdeth, that  
 -the grace of calling, is giuen in respect of  
 -Faith and Obedience, which are subsequent  
 -graces.

But 'his is nothing else, but for the loue  
 to hold with *Pelagius*, to say something;  
 Wherein they forsake Vnderstanding, Reason,  
 Diuinity, and Philosophy, and speake  
*Non-sence*. For that I call *Non-sence*, that is  
 against Diuinity, Philosophy and Common  
 reason, as this is, which maketh a *Subse-*  
*quent* grace to bee the *cause* of a *Precedent*  
 grace; to set the *effect* before the *cause*. And  
 because in this manner of speech, there is  
 nothing to satisfie the vnderstanding of a  
*Diuine* or a *Philosopher*, it is apparant, that  
 this was deuised for none other end, but  
 onely to dazle the ignorant with Words  
 without Vnderstanding: But a matter of this  
 nature will not bee carried with emptie  
 Words.

And in so high a point of Diuinity, to  
 speak without expresse Scriptures, is a signe  
 that they presume too much, either vpon  
 their

their owne wit, or vpon other mens weaknes.  
 Their end is, that if thus much might bee  
 obtained, that God giueth the precedent  
 grace for or in respect of the consequent,  
 they might with more ease afterward fall in-  
 to the plaine termes of *Pelagius*. For howso-  
 euer they may palliate the matter with  
 strange Words not vnderstood, yet the  
 Truth is, as *Scotus* confesseth, that if Gods  
 grace bee giuen in respect of any thing in  
 man, that can be nothing but nature. For in  
 man, before he be called, there is nothing  
 but nature. And therefore the plaine Do-  
 ctrine of *Scotus*, that a man may merit grace  
*Ex puris naturalibus*, standeth more probable  
 in reason, then this opinion which deuifeth  
 a subsequent grace to be the cause of a pre-  
 cedent grace: For as this is against Diuinity,  
 so the reason of the Natural man refuseth it.

The graces of God are ordered, and  
 they, that would disorder them, trouble the  
 whole frame of our saluation. For God  
 hath set the order: From Gods purpose pro-  
 ceedeth Predestination, from Predesti-  
 nation Calling, from Calling Faith and Iusti-  
 fication,

fication, from *Justification*, Obedience and all fruitefull workes. The first grace that wee apprehend, is Calling : And therefore before wee are called, there is nothing in vs but nature. If then God respect any thing in man, in respect whereof hee calleth him, that can bee nothing but nature and free will.

This the *Pelagians* taught plainly; but some following the *Pelagians*, are ashamed to vtter themselves so plainly: They strue to handle the matter more finely; but whilest they seeke *finenesse*, they haue lost their *wits*. Surely they haue forsaken reason and vnderstanding. Now it is not possible that from nature and freewill any grace should rise : because the Lord saith, *That which is borne of the flesh, is flesh, and that which is borne of the Spirit, is Spirit.* Here be two principles set, one in *Nature*, the other in *Grace* : The principle of grace and all good motions, is the *Spirit* : the highest principle of nature and naturall motions, is the *Flesh* : Therefore no grace of the Spirit can proceede from the flesh; but nature



ture and free-will is nothing but flesh.

Againe, the order wherein the blessed Apostle setteth downe these things, the purpose of God, predestination, calling, iustification, glorification, doth proue that a precedent grace may be some cause to draw after it a subsequent grace; but for a subsequent grace to be any manner of cause to draw a precedent, this is impossible. The blessed Apostle saith: *All things fall out for the best to them that loue God, to them that are called according to his purpose.* Before I come to that which I intend, I would here first remooue a scruple, which the Pelagians stumble at, in those words of the Apostle: *To them that loue God.* From these words they inferre, that God respecteth them that loue him; But the Apostle expoundeth himselfe in the words following: *To them that are called according to his purpose:* For these are they who loue God; who vnderstand that Gods loue preuented them, and called them according to his purpose. Hee that hath the knowledg of this loue of God, must needs loue God againe: but this loue beginneth,

Rom. 8.28.

1 Iohn 4. 10.

by Gods preuenting loue, as St. Iohn saith :  
*Herein is loue, not that we loued God, but that he*  
*loued vs, and sent his Sonne to be a reconciliation*  
*for our finnes. There be some that begin to*  
*loue, but fall away, and continue not to the*  
*end.* Of these St. Bede, in his Expositions

Bede in Rom. 8.

deth this place thus : *Apostolus cum dixisset :*  
*Scimus quoniam diligentibus Deum omnia coope-*  
*rantur in bonum, sciens nonnullos diligere De-*  
*um, & in eo bono usque in finem non permanere;*  
*mox addidit ; His qui secundum propositum vo-*  
*cati sunt : Hi enim, in eo quod diligunt Deum ;*  
*permanent usque in finem.* Thus much to  
 remoue this scruple, that no occasion be  
 left to the Pelagians. Now to proceed.  
 The Apostle saith, *All things fall out to the best,*  
*to them that are called according to Gods pur-*  
*pose.* Then Gods calling is according to  
 his purpose. If any man should say, that  
 Gods purpose were according to his cal-  
 ling ; should hee not inuert the Words  
 of the Apostle, and falsifie his Doctrine?  
 Then his calling is according to his pur-  
 pose ; but his purpose may not be said to  
 be

be according to his *calling* : because the calling dependeth vpon his purpose ; but not the purpose vpon the calling. The purpose is a cause of the calling, but not the calling a cause of the purpose. Now, if wee proceed from Vocation to Iustification, wee shall vnderstand the same. For as Vocation dependeth vpon Gods purpose of *Predestination*, so doth our Iustification depend vpon *Vocation* ; and as this was to peruert the Apostles words , and to falsifie his doctrine, as before I sayde, to say that Gods purpose was according to his calling : So if a man should say, as *this Author* saith, that *Gods calling is according to faith, obedience and repentance* ; this man should in like sort peruert the Apostle his words, and falsifie his doctrine. For justification, faith, obedience, and repentance depend vpon Gods calling, but his calling dependeth not vpon them : *they are giuen according to his calling* ; but *his calling is not according to them* : And therefore they are giuen for and in

consideration of his calling; but that Gods calling should be for and in consideration, or regard of these things, which Gods calling draweth with it and after it, is a thing absurd not onely in the iudgements of *Orthodoxe Writers*, but euen in the iudgement of *Pelagius* himselfe, and of *Scotus*, and of the most learned of that side; who thought it more probable and agreeing more with reason, to say that the grace of God is giuen according to merits, then to deuise this strange fancy, that a subsequent grace should be the cause of a precedent grace. This I say is not a priuate fancy of some particular men; but such a thing as was neuer vttered by any sober or learned writer. And because *heresie* goeth not without *absurdities*, it may be called either the *Arminian heresie*, or the *Arminian absurdity*. For besides *Arminians*, no man writeth thus.

I may not omit to obserue in the last place, that our *Authors* words crosse the words of the 17. *Article*, which he professeth to maintaine. For the *Article* speaking  
of

of Predestination saith : They, which be indued with such an excellent benefit of God, be called according to Gods purpose by his Spirit working in due season, they through grace obey their calling, they are iustified freely, they be made the sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length by Gods mercy they attaine to everlasting felicity.

These words of the Article containe the true Apostolicall doctrine : For the calling of God is heere sayd to be according to Gods purpose ; and iustification, obedience, walking religiously in good workes, these things are declared in the Article to follow the calling as effects thereof. But this man, the new maintainer of the articles and of the doctrines of our Church, peruerteth this Apostolicall doctrine contained in the article. For hee saith, that the calling is according to faith, obedience and repentance : contrary to that which is contained in the article. The article maketh saith,



obedience, and repentance to be the effects of calling, and to follow it, and proueth consequently, that the calling is not according to these effects, or in consideration and regard of these effects, but that these effects are according to the calling, and in consideration and regard of the calling. By *This mans doctrine*, the calling dependeth upon faith, obedience and repentance: by the doctrine contained in the *Article*; these things depend upon the calling.

Thus hath hee cleane peruered and crossed the doctrine contained in the *Article*, and yet this man would be thought fit to expound the *Articles*, and to declare the *Doctrines* of our Church. Thus much concerning his errours touching the matter of Predestination.

**CHAP.**

## CHAP. V.T

*Of perseverance in Grace, and falling away from Grace.*

**T**He question, as Saint *Augustine* proposeth it, is of *perseverance* of the Saints in grace: As this man and the *Pelagians* propose it, of *falling away* from grace; or of the *Apostasie* of the Saints. The question is the same, though diuersly proposed: so that, if wee proue the *perseverance* of the Saints to the end, then is that doctrine overthrowne, that bringeth in the *Apostasie* of Saints.

If this question bee mooued thus:  
*Whether a man may fall away from grace?*  
 The proposition, by reason of the ambiguous acception and vse of this word *Grace*, may be both true and false. For this is true, *A man may fall from grace both totally and finally.* And this likewise true, *A man cannot fall from grace neither totally nor finally.*  
 They,

They, who haue a purpose to deceiue, take the generality of termes; and in *vniversalibus latet dolus*. Therefore before any true prooffe can be made in any disputation, the word that is ambiguous must be declared distinctly. In the Scriptures, and in those Writers that ground themselves vpon the Scriptures, there is obserued a double acceptance and vse of this word Grace. I am not ignorant that many distinctions are vsed of this word, and that *Bellarmino* confoundeth himselfe and his reader, with the multitude of distinctions of this word; but distinctions were inuented to cleare points in question, and not to confound things. I rest therefore for our present purpose vpon one distinction, which is plaine and grounded in the Scriptures, and this it is. Grace is taken diuersly according to diuers Fountaines from which it floweth: For albeit all grace proceedeth from God, yet it proceedeth diuers wayes from him; one way is, by the way of his *eternall purpose*; Thus proceedeth the grace of *Predestination*, and the grace of Gods calling

ling according to his purpose; and the grace of justification according to his calling, and consequently, according to his purpose. This grace is primary, constant and vncchangeable: This is a free gift proceeding from the purpose of God, and is wrought in vs by Gods calling. Of this the Apostle speaketh: *The gifts and calling of God are without repentance.* This is one way by which grace proceedeth from God: Another way it proceedeth from God, and commeth to vs by the way of *Preaching*. This way diuers graces come in diuers measures, as the Lord hath taught in the Parable of the *Sower*. The *Sower* sowed the same *Seed*; but some fell by the *Way side*, and the *Fowles* came and devoured it vp; by this are they described, who heare the word of the Kingdome and vnderstand it not: Then commeth the wicked one & catcheth away that which was sown in their hearts. Other seed fell vpon *stony ground*, where it had not much earth; and forthwith it sprang vp, because it had not deepnesse of earth, and when the *Sunne* was vp it was scorched, and because it had not roote, it withered away. By this are they signified, who

K

heare

Rom. 11. 29.

Math. 13.

heare the word and anone with joy receiue it: Yet he hath no roote in himselfe, but dureth but for a time; for when tribulation or persecution ariseth because of the Word, by and by he is offended. Thirdly, some fell amongst *Thornes*, and the Thornes sprang vp and choaked it. By this he is noted, that heareth the word, and the care of this world and the deceitfulnesse of riches choake the Word, and he becommeth vnfruitfull. Last is he that receiued seed into *good ground*, he that heareth the VVord and Vnderstandeth it, which also beareth fruit, and bringeth forth some an hundreth, some sixtie, some thirtie.

I haue stayed the longer vpon the full recitall of this Parable, because it prooueth fully that which I intend to draw out of it. First, it is euident hereby, that by the Preaching of the VVord diuerse graces are given. And the very Preaching of the Word freely to some Nations, is a great grace. In this respect it is called *Verbum gratie*, *Acts 20. 23*. This grace, though so great, yet may be lost: For many Nations haue had it, that haue lost it: Let them that haue it make much of it whilst they haue it: For  
who



who knoweth how soone it may be taken away? And this is one way to loose it, to suffer the Doctrines of our Church to be corrupted. It is the Spirit of God that setteth vp Preaching, and directeth Preachers to one place, and not to another: As we read, *Act 16.6,7,9*. This then is one great grace to haue the Word of God Preached to a people; but when it is Preached some vnderstand it not: others receiue a greater measure of grace, when they receiue the word with joy. Yet this dureth not in some, but is lost both totally and finally: Others are choaked with the deceitfulnesse of the world, and these fall away also: Others are fruitfull & bring forth plentifully. All receiue the seede in some measure; and thereby receiue grace in some measure: but three sorts loose it altogether, the fourth onely receiueth it fruitfully. Then all these that receiue some grace and loose it againe, are said, and truely said, to fall away from grace. These graces that are thus lost are true graces: And men may proceede farre in the practise of these graces, some farther then other, and yet may loose them. Then they that speake in generall words, that a man

may fall away from grace, speake at randome. The question is *Whether they that are according to Gods purpose Predestinated, called and iustified, may loose these graces of their Predestination, Calling, and Iustification.* This the Orthodoxe Church hath alwayes denied. The *Arminians* who admit no other Predestination but conditionall, *affirme it*; & none but *Pelagians* and *Arminians*. The *Arminians* hold that men may be often predestinated, often elected; and in the end may loose all. They labour to proue that all grace may be vtterly lost, that the power of free will may be receiued, which then may shew her power more fully, when there is no grace.

---

#### C H A P. V R.

*That perseuerance to the end is a gift of God giuen to true beleeuers, flowing from Gods purpose and predestination.*

**F**irst I will produce reasons to proue, that perseuerance in grace to the end, is a gift of God giuen to true beleeuers; and then *answer* his Objections. To proue this, the Scripture is euident to such as reade it with a single heart and vnblem-

blemished eyes. First of all, those words of the Apostle proue it. *We know that all things worke together for the best to them that loue God, euen to them that are called according to his purpose.* For those whom he knew before, he Predestinated to be made like to the Image of his Sonne, that he might be the first borne amongst many brethren. Moreover whom he Predestinated, them also he called, and whom he called, them also he iustified, and whom he iustified, them also he glorified. The purpose of God is the Spring and Fountaine from which all these graces are deriued: The end is glorification: From the beginning to the end are Predestination, Calling and Iustification. The chayne is so linked together, that it cannot be separated. He whom God purposed to 'Predestinate, must needs be Predestinated; he that is Predestinated must needs be called; he that is so called must be iustified; he that is so iustified must be glorified. But no man can come to glory without the grace of perseuerance to the end: Therefore where God giueth these graces, such a calling, such a iustification, he giueth with all perseuerance, without which no man can come to this end.

The same is prooued from the words of St. John. *Whosoever is borne of God sinneth not, for his seede* 1 Ioh. 3. 9.

1. Joh. 1. 8.

*abideth in him, and he cannot sinne because he is borne of God. When St. Iohn saith, that a man, once regenerate by the Spirit of God, sinneth not, and cannot sinne: We may not vnderstand this of finnes of infirmitie: For of such St. Iohn himselve saith: If we say we haue no finnes, we deceiue our selues, and the Truth is not in vs, if we confesse our finnes he is faithfull and iust to forgiue vs our finnes. How then doe these two agree together? First, we are all sinners and we must confesse our finnes: Secondly, a regenerate man sinneth not, yea cannot sinne. These contentions of the Arminian faction, haue taught vs to reconcile these places. For a man that is borne of God may sinne; that is, fall into the finnes of infirmitie; but yet he cannot sinne, that is, he cannot fall backe into the seruice and dominion of sinne finally or totally. The thing which I especially obserue out of these words is, that there is somewhat which is here called the Seede of God abiding in him that is once borne of God: And this declareth a regeneration which proceedeth from the purpose of God, and from that powerfull calling which is according to his purpose. What this seede is, let any man declare:*

clare: This is certaine, all is not gone, all is not  
 cut off by intercision; here is a *Seede of God abi-*  
*ding*: Call it what you will, all is one to our  
 purpose: For whether this Seede of God be  
*Faith*, or the *Word of God*, or the *Grace of Gods cal-*  
*ling* according to his purpose, or the *Spirit*, or a-  
 ny of these, or all these: It prooueth our pur-  
 pose, that all is not gone, all is not false away:  
 If all be not false away, then this man in  
 whom it abideth cannot fall totally. If Faith  
 be the Seed, the Word of God soweth it, the  
 calling of God rayseth it, and makes it fruit-  
 full, the Spirit of God quickneth it: To this  
 purpose St. Peter saith: *Bring borne againe, not of* 1. Pet. 2. 3,  
*corruptible Seede, but of incorruptible, by the Word of God*  
*which liueth and abideth for euer*: The V Word of God  
 is sayd to *liue* and *abide for euer*, because of the  
*effect* which it worketh, as some learned In-  
 terpreters haue obserued: For here he speaketh  
 of the new birth, as St. Iohn did, of the incor-  
 ruptible seede (as St. Iohn called it) the seede of  
 God abiding, of the word of God whereby  
 the grace of regeneration is giuen, which liu-  
 eth and abideth for euer. This agreeth with  
 that which St. Iohn said of the new birth.

Saint



1 Pet. 1. 3.

Saint Peter confirmeth this further in those words: Blessed be God the Father of our Lord Iesus Christ, which according to his abundant mercy hath begotten vs againe to a liuely hope, by the resurrection of Iesus Christ from the dead, to an inheritance immortall, and undefiled, and that fadeth not away, reserved in Heauen for you, which are kept by the power of God through faith vnto saluation. It is hard to deuise more expresse words to deliuer this Doctrine of perseuerance, then St. Peter vseth here: For he speaketh of them that are regenerate according to the purpose of God, when he saith, According to his abundant mercy he hath begotten vs againe; he sayth, to a liuely hope, and inheritance; the inheritance is sayd to be reserved for vs in Heauen, and we are kept by the Power of God through faith vnto it. If we be kept for it by Gods power through faith, and it be kept for vs; then he that denieth perseuerance vnto the end, must breake this power of God by which we are preserved to the end: For what is this power of God that keepeth vs through faith to the end, but the grace of perseuerance to the end?

The same Doctrine of perseuerance, or of our preservation by Gods power to the end,

is

is confirmed vnto vs from the nature of Faith, and of Charitie. Of Faith the Lord saith: *He that* Ioh. 3. 24  
*heareth my Word, and beleueth on him that sent me, hath*  
*euermlasting life, and shall not come into condemnation, but*  
*is passed from death to life.* The Lord speaketh of  
 Faith, but this faith is not an *Historicall* faith, nor  
 a *Temporary* faith; for these doe fade and haue  
 not this promise, which this faith hath, of  
 which the Lord speaketh: Then what faith  
 can this be, but such a *iustifying* faith that pro-  
 ceedeth from the *Calling* of God according to  
 his purpose? The Lord sayth, that *He who be-*  
*leueth (that is, beleueth with this iustifying faith) hath*  
*euermlasting life:* If he hath euermlasting Life, then  
 what *Arminian* or *Pelagian* can take this from  
 him, that Christ sayth he hath? Some may  
 answer, that when it is said, he hath it, it may  
 be vnderstood, he shall haue it. I stand not  
 much vpon that, for whether the Lord, that  
 giueth euermlasting life, say he hath it, or be-  
 shall haue, it is not much differing: But yet I  
 cannot but obserue the Lords speech, who  
 knew best how to speake. When he sayth *He*  
*hath it,* his meaning is, that euermlasting life shall  
 be as firmly and truly given to him, as if he  
 I had

had it already in possession, which yet he holdeth but in hope.

Now which of all the *Pelagians* dare say, that perhaps he may haue it, and perhaps he may loose it, or that he may fall *finally or totally* from it, when the Lord sayth he hath it? He could haue sayd, he shall haue it, but why doth he say *He hath it*, but onely to teach vs that true beleeuers haue such a grace here, which cannot be lost? The Lord sayth also of the man that hath this grace, that *He shall not come into condemnation, but is passed from death to Life*. VVhat is that, *is passed*? but to make this Doctrine sure, that there is such a grace giuen here which cannot be lost. Let the *Pelagians* wrangle as they will about losse of grace: this may be sufficient for vs to rest in the plaine and euident words of our Lord and Maister *Christ Iesus*. Thus we see that a true and liuely faith carrieth with it vndoubtedly the grace of perseuerance vnto the end.

The same may be confirmed from *Charitie*. I meane such charitie, whereby such a faith worketh, as was last described. Of *Charitie* the Apostle hath these words: *Charitie neuer faileth*  
 1 Cor. 13. 8. about

though prophecie fayle, and tongues shall cease, and knowledge shall vanish away.

If any man shall here say, that this is spoken in respect of other graces that in this life we haue vse of, and goe no farther. I answere, I admit that to be so: but here the *Apostle* sayth, *Charitie neuer fayleth*. It is true, he numbrellth vp some graces that doe fayle. I graunt that in the life to come we shall not haue vse of these graces that fayle. The *Apostle* obserueth a difference here betweene graces and graces: some for the vse of this life onely, others for this life and for that to come. Of these that are both for this life, and for that to come, he nameth charitie which fayleth neuer. If charitie neuer fayle, no not in the life to come; then it must follow that it neuer fayleth in this life: because if it should fayle in this life, then it must needs fayle in the life to come, or rather come short of that heauenly Kingdome. For no man shall haue the glorious comfort of charitie in that life, who looseth altogether the gracious comfort of it in this life. *Charitie neuer fayleth*; therefore it abideth for euer without totall rooting out, wherefoeuer it is by the



hand of ~~Christ~~ planted in the militant Church. The eueralting charitie of the Church triumphant, though there growne to the full and rayfed to the highest degree, is not another new-enfused charitie, but the same which was in the same soule in the warfare of this life: such as *Paul* a growne man is the same person with *Paul* a childe. Therefore he that once hath this gracious gift of charity, though in the imperfection of the childhood of this life, may assure his soule that it shall not vnterly die in him, but make him grow vp to a perfect man in Christ. And so we doubt not to conclude that true charitie is a firme grace, wherein true beleeuers perseuere to the end. Hereupon some Schoolemen say that *perseuerance* is a grace, not really differing from *charitie*. Perhaps it may be further objected, that this reason drawne from the perpetuities of charitie, doth enforce the sayling of faith; forasmuch as the Apostle there inferreth that of all spirituall graces onely Charitie is perpetual; Therefore in saying *Charitie neuer faileth*, is implied that faith may sometimes faile. All this I graunt, and more; that faith, not on



ly may, but needs must fayle, and so likewise hope. How? Not by intercession or languishing away, but by consummation and perfection. *Faith* and *Hope* respect things absent, and not seene: vpon sight they giue place and resigne all to perfect *Charitie*. In the meane time, all these are by the Apostle these linked together, *vers. 13.* And now abideth faith, hope, and charitie, these three. Now, that is, the same now spoken of in the former verse, being the time of grace in the Church militant, *now it abideth*, though three vertues, yet knit together as growing into one. The two former by accomplishment being to be swallowed vp of the third. But they all three hold out and abide together for this life, in all those hearts, wherein the Spirit of God hath once sowed them. It is true, that some portion of common graces of this name and kinde, is afforded vnto hypocrites and wauering Christians, and so it cometh to passe, that charitie waxeth cold, and the charitie of many may fayle, and the faith of many may fayle: but the purpose of God cannot fayle: and those graces, that proceede from Gods purpose neuer fayle them, to whom they are so giuen.

But because these Controuersies were not knowne in the Church, before the time of S. *Augustine*, and by him more diligently handled then by any other. For the ancient Fathers that liued before him, could not speake to these things which are brought in by *Pelagius* after they were dead, and therefore could not come to their knowledge: and indeede spake somewhat securely, as fearing no harme, and not knowing that their words should after their death be peruerred by the *Pelagians*, which made S. *Augustine* say, *Vobis Pelagianis nondum natis securus loquebantur Patres*. Because, I say, before him none could, and after, none did so exactly handle these things, as if he had beene raised vp, and referued by God to doe this seruice to the Church, (as no doubt he was.) I purpose here to set downe S. *Augustines* doctrine in this particular, not by way of citing some sentences, but by a continued tract. I may sometimes vpon occasions intermingle some things, but that shall be in a *Parenthesis*. The whole body of this that followeth is S. *Augustines*. Which I doe the more willingly, because I am well assured, that the learned *Bishops* who were employed

ployed in the Reformation of our Church,  
in the beginning of Queene *Elizabeths* Raigne,  
or in King *Edwards* time, did so much honour  
S. *Augustine*, that in the collecting of the *Articles*  
and *Homilies*, and other things in that Refor-  
mation, they had an especiall respect vnto S.  
*Augustines* Doctrines.

## CHAP. VII.

*Saint Augustine his doctrine in the matter of  
perseuerance of the Saints.*

**I**rst, this is true, that God by espe-  
ciall graces hath made a diffe-  
rence betweene Saints and o-  
ther men. This is euident by  
those words: *Quis te discernit? quid habes quod  
non accepisti?* Who separateth thee? what  
hast thou that thou hast not receiued?  
This separation or distinction is not  
made by naturall gifts. For no man can  
say that one man is made to differ from  
another by naturall gifts, which are com-  
mon to all men: it remaineth then, that  
this difference is made by especiall graces.

*Lib. de gradib.  
Sanctor.*

*1 Cor. 4. 7.*

(It

(It is incredible to heare the folly and pride of  
 the *Ambrosians*. *Gratianus*, one of them, was not  
 afraid to answer these words of the Apostle,  
*quis te discernit?* with these words of his owne  
 crackt braine, *ego me ipsum discerno*. But let St. Au-  
 gustine proceed ) This separation whereby  
 one man is made to differ from another, is  
 the separating of some men, and taking them  
 out of the masse of perdition, wherein others  
 are left. That man is discerned or separated  
 from the condition of other, that is by mer-  
 cy taken out ; which is done by Gods præ-  
 destination, calling, justification. VVherin  
 we see and confesse the miserable estate of  
 all men, by that sinne which *Adam* hath  
 brought vpon all his seede, that is, vpon all  
 men. VVe see and must confesse the mercy  
 of God, in taking some to mercy, and leauing  
 other : they that are thus taken to mercy are  
 said to be separated, or to differ from other  
 men.

*lib. de dono  
 persever.*

Then this grace of persevering to the end,  
 is the gift of God in Christ. VVhether any  
 haue this grace, as long as he is liuing here,  
 to vs it is vncertaine, as to vs it is vncertaine  
 who



who are predestinated. A man that belee-  
 ueth and liueth a godly life, albeit he liue but  
 one day, or lesse, hath this gift rather then  
 one of many yeares, who but a little before  
 his death shall depart from the soundnesse of  
 faith. Now that this grace is giuen to men,  
 it is euident by diuers Scriptures. *To you it is,* Phil. 1. 29.  
*giuen for Christ, that not onely you should beleeue in him,*  
*but also suffer for his sake.* The one of these things  
 belongeth to the *beginning* of faith, to beleeue,  
 the other pertaineth to the *end*, to suffer. Yet  
 both is the gift of God, because both are said  
 to be giuen. Now can any man giue a reason,  
 why perseuerance in grace to the end should  
 not be giuen in Christ, to that man to whom  
 it is giuen to suffer for Christ? or to speake  
 more expressely, to whom it is giuen to dye  
 for Christ? And if this be giuen to them that  
 dye for Christ, who can say that the same  
 grace of perseuerance is not giuen to such as  
 by sicknesse, or any other meanes dye in  
 Christ. It is a more difficult thing to suffer  
 death for Christ, yet both that which is  
 more difficult, or lesse difficult is giuen by  
 him, to whom it is easie to giue both.

M

Those,



Ier. 32. 40.

" Those things that are contained in the pro-  
 " mises which God hath made to vs for the  
 " nourishing & increase of our faith, we may,  
 " we must lay hold on : but God hath promi-  
 " sed to giue vs this grace of perseuerance vn-  
 " to the end. The Prophet *Jeremy* sayth : *I will*  
 " *put my feare in their hearts, and they shall not depart*  
 " *from me.* What other thing is this, which God  
 " promiseth here, but that this feare shall be  
 " such and so great, which God will giue into  
 " our hearts, that we may perseueringly ad-  
 " here vnto God ? Now that which God hath  
 " promised vnto vs, for that haue we good  
 " warrant to pray. And therefore this grace  
 " of perseuerance, is such a grace, as beleeuers  
 " continually doe pray for.  
 " ( *Saint Augustine* hath obserued out of that  
 " Exposition of the Lords Prayer made by *S.*  
 " *Cyprian*, that almost in euery Petition we pray  
 " for perseuerance.)  
 " 1. Petition. *Hallowed be thy name.* We say  
 " (saith *S. Cyprian*) *hallowed be thy name.* Not that  
 " we aske of God, that it may be hallowed by  
 " prayers : but because we desire of him, that  
 " his name may be hallowed in nobis, in our  
 " selues.

selues. But how is God sanctified by man, whom God himselfe doth sanctifie? Yet because he hath said, *Be you holy because I am holy*; this we aske, this we desire, that we, who are sanctified in Baptisme, may perseuere in that which we haue begun to be.

2. Petition. *Adueniat regnum tuum.* Doe we here aske any other thing, then that his kingdome may come to vs, which we doubt not shall come to all the Saints? Then they that are Saints, what other thing doe they aske here, but that they may perseuere in that sanctitie which is giuen to them? For otherwise the kingdome of God shall not come to them, which assuredly cometh to none other, but onely to them which perseuere vnto the end.

3. Petition. *Fiat voluntas tua in terra sicut, &c.* The Saints who do the will of God, saying, *thy will be done*, pray that it may be done, when it is already done in them. VVhy then doe they yet pray that it may be done, but onely that they may perseuere in that which they haue begun to be?

4. Petition. *Giue vs this day our daily bread.* S. Cyprian sheweth how perseuerance is here also

" prayed for. We desire (saith he) that this bread  
 " may be daily giuen vs, least that we, who are in  
 " Christ, and daily receiue the Eucharist, as  
 " the food of our soules, may be separated from  
 " the body of Christ, if by any grieuous crime,  
 " or being excommunicate, we be forbidden  
 " to come to receiue this heauenly bread.  
 " These things (saith S. Augustine) shew plain-  
 " ly, that the Saints by prayer aske *perseuerance*  
 " of the Lord, when in this intention they say,  
 " Give vs this day our daily bread, least they be sepa-  
 " rate from the body of Christ, they pray that  
 " they may persist in sanctitie.  
 " 6. Petition. *Leade vs not into temptation.* When  
 " the Saints pray, *Leade vs not into temptation, but*  
 " *deliuer vs from euill.* What other thing doe they  
 " pray for, but that they may persist in holinesse?  
 " For if this gift of God be granted vs (which  
 " no man can deny to be Gods gift, seeing we  
 " are commanded to pray to God for it) this  
 " being granted to be the gift of God, that we  
 " be not lead into temptation, it followeth,  
 " that the Saints praying for, and receiuing  
 " this gift, must needs hold *perseuerance* in grace  
 " vnto the end: for no man ceaseth to perseuere,  
 " vnlesse

vnlesse he be drawne away by temptation. „  
 If therefore this which he prayeth for be „  
 granted, that he be not lead into temptati „  
 on, then surely by Gods grace he persisteth „  
 in that sanctification, which by Gods grace „  
 he receiued. Thus farre S. *Augustine* out of S. „  
*Cyprian*. And now S. *Augustine* in his owne „  
 course. But in perseuerance, it is not as in o- „  
 ther graces. We call him chaste, whom we „  
 know to be chaste, whether he perseuere, or „  
 not perseuere in chastitie : and the like we „  
 say of other graces of God, that may be had, „  
 or may be lost. We say he hath it, as long as „  
 he hath it : but if he loose it, we say then he „  
 had it. But in perseuerance it is otherwise : „  
 For no man can be said to haue had perseue- „  
 rance, but he that perseuereth to the end : „  
 Therefore this is such a grace which many „  
 may haue, but he that hath it, can neuer „  
 loose it. This grace may be obtained, but „  
 when it is once obtained, it cannot be lost „  
 through contumacy. Let any man, that dare, tell *Dicas mihi*  
me whether God cannot giue that which he *quisquis au-*  
commandeth vs to aske of him ? God com- *des.*  
mandeth vs to aske, that we be not lead into „

“ temptation: then whosoever is heard of God in  
 “ asking this grace, is preserved from the tempta-  
 “ tion of contumacy, by which he might  
 “ loose perseverance in grace; for he that is  
 “ not lead into temptation, departeth not from  
 “ God.

“ After the fall of *Adam*, God would have it  
 “ to pertain only to his grace, that man should  
 “ come to him, and likewise to pertain to the  
 “ same grace, that man should not depart from  
 “ him: this grace he hath put in him, in whom  
 “ we have our inheritance, being predestina-  
 “ ted according to his purpose that worketh  
 “ all things. And therefore as he worketh that  
 “ we come to him, so he worketh that we  
 “ depart not from him: wherefore it is said in

Psal. 80. 17. “ the *Psalmes*: Let thine hand be upon the man of thy  
 “ right hand, and upon the sonne of man, whom thou hast  
 “ made so strong for thine owne selfe, that we depart not  
 “ from thee. Who is this man? *Iste non est primus A-*  
 “ *dam in quo discessimus ab eo, sed Adam novissimus, super*  
 “ *quem fit manus eius, ut non discedamus ab eo,* saith *Au-*  
 “ *gustine*. For *Christus totus*, whole Christ with  
 “ his members is for the Church, which is his  
 “ body and his fulnesse. Therefore when the  
 hand



hand of God is vpon him, that wee depart  
 not from God, verily the worke of God  
 commeth to vs. For this is the hand of God,  
 forasmuch as by the worke of God and his  
 power, it is wrought so that we are perma-  
 nent with Christ in God: not as *Adam* depar-  
 ting from God. This is the hand of God, not  
 ours, that we depart not from him. This, I  
 say, is the hand of him, that said, *I will giue my*  
*fear in their hearts, that they depart not from me.*  
 But we see that some depart; why doth one  
 depart and not another? why is perseue-  
 rance to the end giuen to some, and not to  
 others? To this what can we say, but that  
 the *wayes of the Lord are past finding out.* Why is  
 one receiued to mercy and not another, can  
 any man giue a reason but onely Gods will?  
*He hath mercy on whom he will haue mercy, and whom*  
*he will he hardeneth.* So he giueth the grace of  
 perseuerance to whom he will, and denieth  
 it to whom he will. Yet in this the faithfull  
 must rest, that he that hath the gift of perse-  
 uerance, is in the number of the prædestina-  
 ted, the other is not. For Saint *Iohn* sayth  
 of such as depart: *They went out from vs, but they*  
*were*

1 Ioh. 2. 19.

"were not of vs; for if they had been of vs, they would haue  
 "continued with vs. *Quid est, quæso, non erant ex nobis?*  
 "What is the meaning of this, they were not  
 "of vs? were not both they that departed, and  
 "they that continued, created of God? both  
 "borne of *Adam*? both called? both renewed  
 "in the fountaine of regeneration? All this is  
 "true, but yet according to another separati-  
 "on they were not of vs. V What is that sepa-  
 "ration? Gods booke is open, we must not  
 "turne our eyes from it: the Scripture cryeth  
 "loud, let vs heare it: before the beginning of  
 "the world they had not their part in him;  
 "they were not prædestinated according to  
 "his purpose, which worketh all things. For  
 "if thus had they been, then they should haue  
 "beene of vs, and should without doubt haue  
 "continued with vs.

"S. *Augustine* in his booke *de correptione et gratia*,  
 "hath diuers things to this purpose, which  
 "because they conclude for perseuerance in  
 "grace to the end, I thinke it not vnfit that  
 "the reader be made acquainted with his rea-  
 "sons, the rather to satisfie the *Author* of the  
 "*Appeale*, that this is no new *Puritan* doctrine,

as it pleaseth him to call it. And that he may  
more fully vnderstand that this which we  
reach, is not the private fancy of some particular  
men, but the publique doctrine of the Church.

Vpon those words, *Rogavi pro te Petre ne deficiat fides tua*: Saint Augustine saith. VVhat did  
Christ pray for here, but for his perseuerance  
vnto the end? And againe, VVhen he pray-  
ed that Saint Peters faith should not fayle:  
what other thing did he pray for, but that  
he might haue a most free, a most strong, a most vi-  
conquerable, a most perseuering will in faith to the end?  
(S. Augustine knew well that Peter sinned in  
denying his Maister, & yet he did not doubt  
to say, that Christ prayed for him, and was  
heard for S. Peters perseuerance vnto the end.)

*Lib. de corrup.  
et gratia.*

*Liberrimam,  
fortissimam,  
inuisissimam,  
perseuerantiss-  
simam in fide  
voluntatem.*

Then it is not euery sinne that breaketh the  
course of perseuerance, but a falling backe  
into the dominion and seruice of sinne.)

*Act. 13.* As many as were ordained to euerlasting life,  
beleued. VVho can be ordained to euerla-  
sting life, but by the grace of perseuerance?  
VVhose cuer are deliuered from damnation  
by the goodnesse of Gods grace, there is no  
doubt but by Gods prouidence the Gospell

*Act. 13. 48.*

*Si quando ex-  
orbitans.*

“shall be preached to them, and they shall  
 “heare & beleue and perseuere vnto the end  
 “in faith that worketh through loue And  
 “these if they sometimes goe wrong, yet by reproofes  
 “they amend, and returne againe into the  
 “way which they left. Their faith which  
 “worketh through loue, surely either fayleth  
 “not at all, or if there be some defect, it is re-  
 “paired in them before the end of their life.  
 “And that intercurrent iniquity which breaks  
 “in, is blotted, and perseuerance vnto the end  
 “ordeined, *utq; in finem perseuerantia deputatur.*

“But they who perseuere not, but fall a way  
 “from the Christian faith, and from a godly  
 “conuersation, surely these men are not to be  
 “accounted in this number, no not then,  
 “when they liued well: they are not separa-  
 “ted from that masse of perdition by Gods  
 “predestination, not called according to his  
 “purpose; but called amongst them of whom  
 “it is said, *multi vocati*, but not of them of whom  
 “it is said, *pauca electi*. And who will deny that  
 “these are elect, when they beleue, and are  
 “baptized, and liue godly? They may be said  
 “to be elect, *sed a resurrectione*, by such as know  
 not

not what they shall be ; not by him who knoweth that these had not perseverance. For some be called of vs the sonnes of God for temporary graces which they haue receiued : but vnto God they are not such.

Touching those Saints that are prædestinated to the kingdome of God, such an helping grace is giuen to them, that perseverance is bestowed vpon them, not onely that without it they cannot, but that with it they cannot but perseuere. For he said not onely, *Without me ye can doe nothing* : but he said also ; *Ioh. 15. 16.*  
*You haue not chosen me ; but I haue chosen you, and ordained you that you goe, and bring forth fruit, and that your fruit remaine.* In these words the Lord declareth, that he gaue them not onely righteousness, but also perseverance therein. For seeing that Christ ordained them to goe and bring forth fruit, and that their fruit should remaine, *Quis aude dicere*, who dare say that peraduenture it might not remaine ? For, *the gifts and calling of God are without repentance* : but, then vnderstand that calling which they haue who are called according to his purpose. These receiue such freedome by this  
 N 2 grace,,



"grave, that albeit so long as they liue here,  
 "they fight against the concupiscences of sins,  
 "and some creepe in vpon them, for which  
 "they pray daily *forgiue vs our trespasses*: yet they  
 "doe not wilfully serue that sinne that is to  
 "death, of which S. Iohn saith, *There is a sinne*  
 "to death, I say not for it thou shouldst pray. Of this  
 "sinne, because it is not expressly declared, ma-  
 "ny and diuerse things may be thought: but I  
 "say that this sinne to death, is a falling away  
 "euent to death, from that faith which wor-  
 "keth by charitie. Now albeit the Apostle saith  
 "of all regenerate men liuing orderly: *Who art*  
 "thou, that condemnest another mans seruant? he standeth  
 "or, falleth to his Lord: yet presently his words fol-  
 "lowing respect the prædestinated. For he  
 "saith, *He shall be established, for God is able to make*  
 "him stand: then assuredly he giueth perseue-  
 "rance, that is able to establish them that  
 "stand, that they may stand most perseue-  
 "ringly, or to restore them that fall. For it is  
 "the Lord that raiseth vp the bruised, Psal 146. And  
 "therefore, he that reioyceth, let him reioyce in the Lord.  
 "Hence it is, that in this place of misery, where  
 "the life of man is a temptation vpon earth, vertue is  
 per-

Rom. 14. 4.

perfected in infirmitie. What vertue? but that,  
 he that glorieth may glory in the Lord. And,  
 for this cause the Lord would not haue his  
 Saints to glory in their strength, no not in  
 their perseuerance in good: but to glory in  
 him, which doth not onely giue them such  
 an helpe as he gaue to the first man, without  
 which they could not perseuere if they  
 would; but in them also he worketh this  
 that they shall will. Therefore is both the  
 possibilitie, and will of perseuering giuen to them  
 from the bountie of diuine grace. Thus hath  
 Saint *Augustine* at full declared himselfe in this  
 particular.

---

CHAP. VIII.

*How the same doctrine was continued in the Church.*

Was willing to let *S. Augustine* be heard  
 the longer in that cause, wherein he  
 was most exercised against the *Pelagi-  
 ans*. The same doctrine as being the publique  
 receiued doctrine of the Church, hath beene  
 likewise taught by others. *S. Ambrose* saith, *quos*  
*deus vocare dicitur, perseverant in fide; hi sunt quos ele-*

*In Ephes. 1.*

*git ante mundi constitutionem.* He maketh persecur-  
 rance a grace that dependeth vpon Gods cal-  
 ling: he meaneth, as himselfe expoundeth it,  
 that calling which is according to Gods pur-  
 pose. And he saith againe in the same place, *hoc*  
*placuit deo, cuius consilium retractari non potest.* This

*Exhort. ad*  
*virgin.*

*2 Tim. 4. 7. 8.*

he proueth also from those words of the Apo-  
 stle: I haue fought a good fight, I haue finished my course,  
 I haue kept the faith; from henceforth is laid vp for me the  
 crowne of righteousness, which the Lord the righteous  
 Iudge shall giue me at that day: and not to me onely, but to  
 all them also that loue his appearing. Then without  
 persecurance no man can expect glory. And  
 this grace is giuen not onely to S. Paul, and such  
 excellent Saints as he was, but vnto all that loue  
 the Lords appearing. The same thing is taught by

*Præf. lib. de*  
*voc. genti-*  
*um. 1.*

*1 Cor. 1. 8.*

*Rom. 8. 35.*

the Author of the Booke *de vocatione gentium*, who  
 citeth that place: Who shall confirme y<sup>e</sup> to the end,  
 that you may be blamelesse in the day of the Lord. And  
 those words: Who shall separate vs from the loue of  
 Christ? shall tribulation, or anguish, &c. *Charitas dei*,  
 saith he, *qua eos diligit, quos inseparabiles facit, id est,*  
*vsq; in finem perseverantes: nam quid aliud est perseverare,*  
*quam tentatione non vinci?* The same is taught by

*Greg. in 1. Reg.*  
*cap. 14. lib. 4.*

Saint Gregory: *Qui non predestinati sunt*, saith he,

*siue*

sine audiant doctorum verba, sine non audiant, vocari in  
 dei habitaculum nequeant. And againe he saith: **A**  
 eo qui defecit, venire spiritus dicitur, in aut cum qui perse-  
 neraturus est: quia alios in tempore deserit, alios affert,  
 nec tam in deserit. — in reliquam dirigatur spiritus, qui a  
 gratia quam percipit, nunquam discedit — quid est ergo  
 quod dicitur a die illa, et in reliquam? nisi qui spiritus gra-  
 tia sic recipitur, ut in ea electi usq; in finem perseverare do-  
 ceantur? And our venerable **F**ate, vpon those Beda in Rom.  
8.  
 words: scimus quoniam diliguntibus deum omnia coope-  
 rantur in bonum, saith thus. Scimus nonnullos diligere  
 deum et in eo bono usq; in finem non perseverare, mox ad-  
 dit, his qui secundum propositum vocati sunt: hi enim in eo  
 quod diligunt deum, permanent usq; in finem: et qui ad  
 tempus inde deviant, reuertuntur, et usq; in finem perdis-  
 rant, quod in bono esse ceperant. Saint Bernard holdeth Bern. de modo  
bene vivendi.  
serm. 20.  
 the same course. Salus perseverantibus promittitur,  
 premium perseverantibus datur. Non est bonus, qui bo-  
 num facit, sed qui inaccessibiliter facit. And in another  
 place, O solus itia, benigne huius huius, licet in tua Lib. de pass.  
dom. cap. 24.  
 virtute, reddentem a ipsum in primum sempiternum  
 omnibus qui perseveraverunt in agone certaminis. Tunc  
 splendorem nemo potest adipisci, nisi qui perseveraverit usq;  
 in finem. Abundis followed the same doctrine,  
 for he saith speaking of outward calling by  
 Prea-

Testat. in  
Mat. 22 9. 69.

Preaching, and of that conuersion which standeth in externall profession, not without some inward graces also. *Dicuntur vocati quicumq; per predicationem conuersi sunt ad fidem, et tamen non sunt omnes electi, quia non perueniunt omnes ad vitam aeternam. Nam licet quibusdam det deus gratiam conuersionis, non dat eis gratiam perseuerandi in fide, vel operibus fidei, et ita pereunt. Eligere autem est dare gratiam istam perseuerandi et perueniendi.* He saith; many obtaine diuers graces by hearing the Word Preached, amongst whom they that are elect receiue the grace of perseuering to the end, but they that are not elect, though they may attaine to many graces, yet they may and doe fall away, because this grace of perseuering to the end is proper and peculiar to the elect.

From the Schoolemen we are to looke for little soundnesse in this point. For it is hard for them  
 - to speake clearely of these things, who liued  
 - in that time, wherein we see many things confounded, and turned from that soundnesse of  
 - doctrine which was in the Fathers before  
 - them, and in the reformation since. Many of  
 - them speake of grace like meere naturall men.  
 - They wanted neither wit nor learning, but  
 many



many of them seeme to haue wanted grace to speake of grace, as the *Iesuites* for the most part doe at this day. Therefore I passe them ouer, and come to the time of *Reformation*. In which time, if I should produce the sentences of them that haue beene most learned and laborious in the reformed Churches, it would be a long worke, and happily giue no great satisfaction to the *Author* of the *Appeale*, and others whom I desire to satisfie For how can he receiue satisfaction from the judgement of late men, that seemeth to scorne their very names? As for *Caluin*, his name and doctrines are made odious, but why, I know not. If he hath written some things amisse, as who writing so much, hath not slipped in many things? yet a charitable construction would helpe in many things: And admit, he hath some things which cannot be excused; yet, if we consider the ancient Fathers, how often they haue slipped and erred, we might be more moderate in censuring of others. In the Fathers we, with thanks to God and honourable respect to their memory, take that which they haue done well, and the rest wee pardon for that which they haue done

O

well.

well. And why may we not doe so with others? What greater pleasure can a man procure to the enemies of the truth, then to speake euill and odiously of those men, whose seruice God hath vsed, and made them excellent instruments to make the truth knowne vnto vs? Some take it for a signe of looking towardes *Popery*, when the members of our owne Church offer such a seruice to the *Papists*, as to speake euill of them, that haue beene the greatest enemies to *Popery*, the greatest propagators of the Truth: but I censure none. Then leauing other Churches, we come home to our owne Church.

We haue enough in the Articles of Faith and Religion, to confirme the same truth, which hitherto we haue proued. The Author of the *Appeale* hath gone wrong (to omit other his by-ways) in two poynts: First, in the *respectiue decree*, which either he hath deuised, or taken from the *Arminians*. Against this, we haue heretofore shewed that the 17. Article hath set forth the doctrine of *Prædestinatiō* in a sound and wholsome manner: that Gods calling followeth the purpose of God, & dependeth vpon

its that faith, obedience, and repentance follow the calling of God, and depend vpon it: but the calling of God doth not follow faith, obedience, and repentance, nor dependeth vpon them. So did the 17. Article teach against the new deuise of this man. This I haue obserued before.

The second thing wherein this man wandreth, is denying of *perseuerance*, and scorning it as a Puritan doctrine. I must here againe recite the 17. Article: And I would intreate any man, that hath his eyes set right in his head, to reade and consider the words, the order and soundnesse of them: and then let him judge whether *perseuerance vnto the end* be not soundly and roundly set downe, and auerred in the Article. The words are:

*Predestination to life is the everlasting purpose of God, whereby before the foundation of the world, he hath constantly decreed by his counsell secret to vs, to deliuer from curse and damnation those whom he hath chosen in Christ out of mankind, to bring them by Christ to everlasting saluation: wherefore they which be endued with such an excellent benefit of God he called according to Gods purpose by his spirit working in due season. They through*  
 O 2 grace

grace obey the calling, they be iustificed freely, they be made the sonnes of God by adoption, they be made like to the Image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length by Gods mercy attaine euerlasting felicitie. Thus farre the words of the Article.

Can any man in any words declare perseuerance more fully or plainly from the beginning by the meanes to the end, then here is done? For what is *perseuerance*, but as S. Peter saith, a preservation or *keeping* of the *Saints* by the power of God to *saluation*? And how can it be better proued, then to draw it from the purpose of God, by *predestination*, by Gods calling, by *iustification*, by the worke of Gods spirit, by adoption, by being fashioned like to the image of Christ, by walking religiously in good workes, and by this meanes to come to *life euerlasting*? This is done in the Article: And this is the true doctrine of perseuerance. They who are called according to Gods purpose, and justified and sanctified, made the sonnes of God by adoption, walke religiously in good workes, and so at last attaine to euerlasting life, are they who haue receiued the grace of perseuerance to the end.

Thus



Thus doth that *Article* set forth this doctrine. But our *Aiathour* saith, *before they come to this end, they sinne*: And what then? Gods calling is powerfull indeed, according to his purpose: But it was not the purpose of God in calling vs, to make vs Angels, or to set vs in such an estate wherein we should neuer sinne any more; but to teach vs humilitie he suffereth vs to strue with sinne, and teacheth vs to fight against sinne. And if in this battell we take a blow, yet he sustaineth our weaknesse, and will haue vs to glory in nothing that is in our selues, but in our infirmities. And still in his mercy preserveth vs from falling backe from the faith, and keepeth vs from presumptuous sinnes, and from that sinne that is vnto death.

This perseuerance, you will say, is with great weaknesse. It is true, we cannot glory in our perfections, which are none. The *Pelagians* and *Arminians*, who glory in themselves, in the power of their wills, in their reiecting and receiuing sauing grace at pleasure, they cannot taste this doctrine. But wee glory in God, who through many and manifold



imperfections and infirmities of ours bring  
geth vs by this grace vnto the end. This worke  
to bring vs through many infirmities to an  
happie end, is the worke of God, which no  
power in the world, no not the gates of hell  
can defeat.

CHAP. IX.

*An Examination of the Arminius de-  
finition of grace.*

**F**OR the better vnderstanding of these  
men that plead against the grace of  
God, We must obserue that one e-  
speciall ground of their errour is in  
this, that they conceiue and vnderstand amisse  
of grace. They take it for another thing then  
the Scriptures haue declared, and the Church  
of God from the Scriptures haue taken it to  
be. And therefore when they define *Grace*  
as it worketh vpon the will, they say it is no  
more then a *moral suasion*, *Arminius* himselte  
saith, it is *lenis suasio*: they admit no ouerbalan-  
cing power of God here.

And

And are not these a strange kind of men,  
 that will make vnto themselves their owne  
 grounds, and not take their grounds from  
 the Scriptures? If this ground, which they so  
 blindly begge, were true, then were it in-  
 dedde easie for them to proue many of their  
 conclusions: that alike or generall grace is  
 offered vnto all: that *quantum ad Deum pertinet*,  
 for so much as is in God, one man receiueth  
 as much grace as another: that the difference  
 is in mans free-will, in accepting or reiecting  
 of grace: that grace may soone be gotten, and  
 soone lost altogether. But who gaue these men  
 authoritie to make a definition, contrary to  
 that which the holy Scriptures haue deliue-  
 red? These men acknowledge no other power  
 in the Gospell preached, but onely the power  
 of the Minister that preacheth. The Preacher  
 hath not power to giue faith and repentance,  
 to infuse grace, but onely vseth morall per-  
 swasions to the people: but together with the  
 labour of the Preacher the Spirit of God wor-  
 keth: And therefore we are called *co-operari* hel-  
 pers with God in that great worke. And because  
 the spirit of God worketh with power in  
 ope-

opening mens hearts, humbling them, leading them to an acknowledgement and confession of their sinnes, conuerting their soules, drawing them out of the power of darknesse, out of the power of Sathan and sinne; which worke cannot be done by an oratorially insinuation, or a gentle swasion onely, it cannot be done but by the ouer-ruling power of God: therefore the Apostle declaring that *grace*, which commeth to beleeuers by the Preaching of the Gospell, calleth it the

Rom. 1. 16.

1 Cor. 1. 18.

*power of God to saluation.* And againe, *The preaching of the Crosse is to them that perish foolishnesse, but vnto vs that are saued, it is the power of God.* And the Apostle speaking of faith, which is the first and one of the greatest graces which we receiue, saith,

1 Cor. 2. 5.

*your faith standeth not in the wisdom of man, but in the power of God.* If our faith which is the first, and the chiefest grace whereby we stand, be in the power of God, not in the wisdom of man, then it is no morall swasion: For morall swasion reacheth no further then mans wisdom. But this is most perspicuously taught in the Epistle to the Ephesians, where the Apostle

Ephes 1. 16.

*saith, I cease not to giue thanks vnto God, making mention*

tion of you in my prayers, — that the eyes of your understanding may be enlightened, that you may know what the hope of his calling, and what the riches of his glorious inheritance is in his Saints; and what is the exceeding greatnesse of his power towards vs which belecue, according to the working of his mightie power. Then when we are drawne vnto faith, when we belecue, this is done by the power of God, by the exceeding greatnesse of his power, by the mightie working of his power. And therefore they that say, that grace is onely a morall swasion, and, quantum ad deum, that saluation is alike prepared for all: and that the reason why one receiueth grace, another receiueth it not, is onely in mans freewill: These men and their vaine and weake fancies are cleane overthrowne, because grace is found to be in the power of God. For, if quantum ad deum, as they say, it were prepared alike to all, why then doth the Apostle say, that preaching is foolishnesse to them that perish, but the power of God to vs that are saued? If it be foolishnesse vnto some, and the power of God to saluation to others, then verily it is not alike vnto all. GOD is able to make his powerfull grace appeare vnto them, to whom it is foolish-

P

nesse,

18

19



nelle, if it were his good pleasure so to doe.

Here we may finde many things to admire, and to wonder at, and to cry out with the Apostle, *O the depth!* But still we finde that the power of God is in his calling, and declared in our faith, which standeth not in *mans wisdom*, but in the power of God. This doth sufficiently proue, that the grace of God is not as these men affirme, without and against all grounds of Scripture, a *morall swasion*, or probable inclination of the will. For it is the power of God, the exceeding greatnesse, and the mightie working of his power.

They that would vnderstand this Controversie betweene the Church of God, and these *ungratefull* and *vngracious* men, that oppugne the grace of God, may best vnderstand it, if they seeke out with care and diligence the definition of grace. It is of the greatest importance to know, and being knowne, will leade a man (as by a thread) vnto the particulars of this question. We finde plainly, that the speciall loue of God, and the power of God is in it: And we may be sure, that they who

So Prosper  
styleth them  
CONTRA INGRA-  
TOS.



who deny the power of God to be in grace, can neuer come to the true knowledge of it. It is true, that if that definition were once granted, that *grace* is nothing but a *moral* *sensation*, then would all those strange conclusions follow of which I spake before, and others more mad then they; that the *purpose of Predestination* is a thing *uncertaine*, and of no power: that *Gods purpose of Predestination* must be ruled by *man*, and not by God.

It is much to be wondred at, that such men should be found in the Church professing Christianity, that with such boldnesse take such a definition as granted, and with such ignorance draw those conclusions from it.

Let vs but stop this principle, and we stop their mouths. For if *grace* be the *power of God to salvation*, if *Faith* and *Grace* stand not in *mans wisdom*, but in the *power of God*; if we be *drawne to beleue* by the *exceeding greatnesse* of *Gods power*, by the *mighty working* of his power; then it followeth, that the *grace* whereby we are called, whereby we beleue, and repent, and are justified, and in the end *saued*, is the *power*

of God. It was his good will and *purpose* to predestinate vs, but it is his *power* to execute that good purpose, to draw sinfull men out of the power of darknesse, into the kingdom of light, to worke in our hearts a loue of obedience by his Holy Spirit. To worke this, farre surpassed the power of all creatures, and therefore it is done by the power of God. Vpon this ground thus laide, the course of the *Arminians* is stopped. If they tell vs that *grace* is a gentle *swasion*, and goeth no further, We answer, that in *grace* there is the power of God. If they tell vs that *grace* may be utterly lost, we say it proceedeth from the *purpose* of God, and is giuen to vs from the *power* of God. His purpose is immutable, his power who can resist? They must ouer-reach the *purpose* of God, and ouercome the *power* of God, before they can vndoe this great worke, which God with such *wisedome* *purposeth*, and with such *power* *performeth*. If it were in the *wisedome* of man to deuise it, or in the *power* of man to performe it, then might it be soone vndone: but this worke is Gods, and all men must giue God the glory, who onely  
hath

hath vndertaken this worke, and onely is able to bring it to an end. When God hath once manifested his will, it is strange that the pride and ignorance of man should deuise wayes to bring that into the labyrinth of questions and doubts, which God in his Scriptures hath euidently set downe. *But there must be heresies, that they which are approoued may be knowne.*

1 Cor. 11. 19.

Now I come to take a view of some particular escapes in his Booke.

## CHAP. X.

**A**ge 17. speaking of Saint Peters fall, he saith ; *Christ prayed for Saint Peter that he might not fall ; and Christ was euer heard in that he prayed for : And a little after. If he fell he must needs fall either totally or finally ; for, cedo tertium ? And againe, auoyde it if you can, you come vp and home to our Gagger, that Saint Peters saith did not*

sayle, and so subscribe to Bellarmine. *Petro dominus impetravit ut non posset cadere, quod ad finem attinet.* Thus writeth the Author.

**F**irst this is granted, that Saint Peter fell into a great sinne; but every fall into sinne, though grieuous, proueth not a sayling in faith. Christ prayed that his faith should not sayle, and he was heard in that he prayed for: therefore this is true that his faith sayled not. If any *Papist* speake or write this truth consonant to the Scripture, I take not that for *Popery*, though they herein intend, by peruerse application, that which is indeed *Popery*, namely, that this promise was made to the Bishop of Rome as Successor to Saint Peter, and that this not sayling in faith implyeth infallibilitie of judgement in dogmaticall faith. What though this is absurdly inferred by them? yet the premisses are true which concerne the constancy of Saint Peters personall faith and affiance in Christ. This Author saith, that Christ prayed that Saint Peter might not fall, and Christ was ever heard in that he prayed for; his conclusion should be, that Saint Peter did not fall: Which because hee seeth

seeth to be false: he would interpret it, that he fell not *finally*, though he fell *totally*. But he ought to haue interpreted the words of the Scripture, and not to make words of his owne, and interpret them. He doth strangely confound the thing wherof he speaketh. Where he saith, *Christ prayed for Saint Peter that he might not fall*; these be his owne words; they are without warrant, against the euidence of the story: For Saint Peter did fall into a great sinne; But Christ knowing that he should fall, and giuing him warning thereof, prayed that though he fell, yet his faith should not faile. He is intangled with an idle and vnecessary confusion, as though the *falling of Saint Peters faith*, and his *falling into sinne*, were one and the same thing. Distinguish these things that are confounded, and then it is cleare, that Saint Peter did *fall into sinne*, and yet his *faith fayled not*.

But saith he, *he fell either totally or finally: for ceda certum?* A strange parcell of Logick in so acute a man. Are there no aberrations, but must needs be either *finall* or *totall*? Who seeth not, that escapes and defects, saylings or falls, may come  
short



short of totalitie, both in degrees and parts. The ancient Fathers writing of the sinnes of the Saints, giue to him his *tertium*, which he requireth. For when they speake of the falls of the Saints, they vse to note them by this word, *Lapsus*: which though we in English ordinarily call a *fall*: Yet it is a *tertium* in respect of a totall or finall fall; and so saue such a fall from being either totall or finall: So whether we call *Lapsus*, a *fall* or a *slipping*, we stand not vpon words: the thing wee seeke is, whether euery *sinner* in the regenerate cutteth off faith, as Maister Thomson deuised, and *This man* seconds him. This they affirme, and we deny. The iust man sinneth often, but who did euer say, that he looseth his faith as often as he sinneth? For in the iust and regenerate man, there are two men dwelling together, the old and the new man: and sinne, that is still dwelling, is sometimes working, and often for a season getteth the vpper hand, but so, that the new man is not killed or banished by him.

- This is manifested in diuerse places of the Scripture, as namely *Romanes* 7. In which  
Chap-

Chapter (whatsoever some say to the contrary) the *Apostle* speaketh in the person of a regenerate man. *Saint Paul* confesseth that sinne dwelleth in him; that the good which he would doe, that he doth not, but the euill which he would not doe, that he doth: that he delighteth in the Law of God after the inward man: (which latter words are sufficient to proue against the *Pelagians*, *Arminians*, and *Papists*, that he speaketh in the person of a regenerate man; for an *unregenerate* man cannot truly utter those words.) And yet he confesseth, that he seeth another Law in his members, bringing him to the captiuitie of the Law of sinne. Then it must be confessed that sinne may dwell there where faith dwelleth.

This doctrine is contained in the *Articles of Faith and Religion*. *Article 9.* in these words: *Although there is no condemnation to them that beleene and are baptized, yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sinne.* In the same *Article* it is sayd, that this concupiscence deserveth *G O D S* wrath and damnation. So that we must admit that sinne

Q

and

and faith may dwell together vntill we come to an Angelicall state. And therefore *some* in a regenerate man doth not make a cutting off of faith, according to the new deuised cut.

Yet in this is our *Author* resolute, that Saint Peter fell totally. I answer, that cannot be in the regenerate, where there is repugnance, and reluctance. As long as the warre is maintained, the *flesh* striving against the *spirit*, and the *spirit* against the *flesh*, so long the fall is not totall, neither can it be, when the *spirit* is still striving, and disallowing and recovering the hold againe. And if this warre be maintained, there must needs be the *Spirit*. For the *flesh* doth not strive against the *flesh*, and where the *spirit* is, there is faith. And therefore as the *Spirit* is not totally lost in the regenerate, though many times it may be and is grieved: so faith is not totally lost in them, though they may fall into diuers sinnes, by which finnes the *Spirit* is grieved.

Saint

Saint *Fabian* compareth the booke of *Psalmes* to a bundle of *keyes* to open the *lockes* (that is) the difficult places of the *Psalmes* and of other *Scriptures*. If the right key be taken and rightly applyed, it will open the locke. The *Author* of the *Appeale* hath set a locke here, that is, a difficultie, where there was none indeed. I will try if I can light of the right keyes out of the *Psalmes* to open this locke, that is, to dissolue this difficultie, which he maketh here of a totall fall from grace.

*Psalme* 19. verses 12, 13. *Who can understand his fautes? cleanse me from my secret sinnes; and keepe thy seruant also from presumptuous sinnes, and let them not reigne ouer me: so shall I be vpright, and made cleane from the great transgression.* He prayeth to be cleansed from other sinnes, but to be preserved from presumptuous sinnes, that they haue not the dominion ouer him. VVhereby wee may collect, that the Saints are freed, and still pray to be freed from presumptuous sinnes, such as reigne in the wicked: but

for other finnes, altogether they are not free.

*Psalm 25. verse 1. Vnto thee, O Lord, I lift up my soule, my God I trust in thee.* Here he professeth his faith: And yet verse 11. he saith: *For thy names sake O Lord be mercifull to mine iniquitie, for it is great:* then in him there was a true faith, and great iniquitie dwelling together. It followeth, that not onely sinne, but sometimes great finnes may be in a godly man; but such as are not joyned with presumption, but seconded and tamed with true and sincere repentance.

*Psalm 37. verse 24. Though he fall, he shall not be cast downe; for the Lord holdeth him vp with his hand.* In this Scripture there is another instance giuen of that which this Author called for, when he saide, *cedo tertium*: For the Prophet saith: *Though he fall, he shall not be cast downe.* To fall and yet not to be cast downe, is a *tertium* in respect of a totall or finall fall. For he that falleth so, as yet he is not cast downe,



downe, falleth, and yet neither totally nor finally : the reason is giuen which is beyond all answering : *For the Lord putteth his hand vnder him to stay him.* Gods hand reacheth forth to vs the tertium, though some will not see it.

Psalme 38. verses 3, 4. *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my sinne ; for mine iniquities are gone ouer my head, and as a weightie burthen too beaue for me.* And yet, verse 15. he saith : *On thee O Lord doe I waite ; thou wilt beare mee my Lord my God.* He feelles the heauie burthen of his sinnes, he doth not conceale the multitude of them, they are so many that they are gone ouer his head, he confesseth, he complaineth, he cryeth to God. What then ? where so great and so many sinnes were felt (as a tender Conscience must needes feelee them) shall wee say that this man lost all grace ? No, If he had not beene much troubled with his sinnes, he would not haue spoken of them ; if he had not had grace,

he would not thus confesse them, and call to  
God for mercy.

*Psalm 40. verse 12. My finnes haue taken such  
hold vpon me, that I am not able to looke vp, they are  
more in number then the haire of my head. Yet verse  
17. Though I be poore and needy, the Lord thinketh of  
me. Thou art my helper and my deliuerer oh my God.  
Here we finde great and many finnes, and yet  
a great and a precious faith.*

It were too long to rehearse all of this  
kinde. This may suffice to proue that grace  
in the regenerate is not totally lost by  
finnes; vnlesse they be presumptuous finnes  
which raigne. But from these raigning  
finnes, they that are borne of God are pre-  
served: according to that of Saint Iohn, *He  
that is borne of God sinneth not. He that standeth  
vpon the top of the stayres, may fall and slip  
downe a step or two, and yet not fall to the  
bottom. There is dainger I grant it. And if  
we stood by our owne power and strength,  
as the Pelagians and Arminians would haue it,*  
then

then might we fall away altogether. But in  
a regenerate man, there is power and weaknesse:  
the power is Gods, the weaknesse is his owne.  
When he falleth, this is his weaknesse: but God  
by his power doth so order that weaknesse  
and those falls, that he will haue his great  
power manifested in this great weaknesse.

Therefore the Apostle had this answer: *My*  
*grace is sufficient for thee, for my power is made perfect* 2 Cor. 12. 9.  
*through weaknesse*: Wherefore the blessed Apo-  
stle maketh this vs. *Very gladly therefore will I*  
*reioyce rather in mine infirmities, that the power of Christ*  
*may dwell in me.*

I say further, that sinne is so farre from  
cutting off faith totally in the regenerate, that it  
is rather ordained, by the infinite mercy of  
God, (which is rather to be adored and  
wondered at, then disputed) it is, I say, ordai-  
ned for the better exercise of faith and repen-  
tance. For if by falling into sinne, faith were  
totally lost in the regenerate, then a man so  
falling could neuer rise againe vnto repen-  
tance. For he that hath lost grace totally,  
hath nothing left in him but flesh, and his  
owne

owne nature and free-will ; which of it selfe can neuer raise a man to repentance, though the *Pelagians* and *Arminians* strue for this, and would haue all grace lost, that they might inferre, that nature and free will may raise vp a man to repentance: but this is the poyson of their heresie. Saint *Peter* fell into sinne, and rose againe by repentance, because his faith remained, and fayled not, which drew him to repentance But *Iudas* fell, and neuer rose againe, because he neuer had true justifying faith.

Now, why doe men strue for this? or what doe they ayme at? When they would haue faith vtterly lost, against the *Apostle*, who teacheth that the gifts and graces of God are without repentance; what haue they gotten that thus strue? or what would they haue? forsooth they would make Predestination hang vpon vncertainties, vpon mans will; that a man may prae-destinate himselfe when he will, as often as he will. For they haue no better ends then these.



Pag. 18. Speaking of Bellarmines words,  
*Petro dominus impetravit, ut non posset cadere,*  
*quod ad fidem attinet:* He addeth these words:  
*Iust your Puritane doctrine for finall perseve-*  
*rance.*

This is the first time that euer I heard of a  
*Puritane doctrine* in points *dogmaticall*, and I haue  
 liued longer in the Church then he hath  
 done. I thought that *Puritanes* were onely  
 such as were factious against the *Bishops* in  
 the point of pretended *Discipline*: and so I am  
 sure it hath beene vnderstood hitherto in  
 our Church. A *Puritane doctrine* is a strange  
 thing, because it hath beene confessed on  
 both sides, that *Protestants* and *Puritanes* haue  
 held the same *doctrines* without variance.  
 The *Discipline* varied in *England*, *Scotland*, *Geneua*,  
 and other where: Yet the *Doctrine* hath beene  
 hitherto held the same, according to the  
*Harmonie* of the seuerall *Confessions* of these  
 Churches. Not one doctrine of the Church  
 of *England*, another of the Church of *Scotland*,  
 and so of others.

What is your end in this, but to make di-  
 uisions

R



uisions where there were none? and that a rent may be made in the Church? forsooth! that place may be given to the *Pelagian* and *Arminian* doctrines: And then all that are against these must be called *Puritan* doctrines. It is true that *Arminian* doctrines will make a diuision, where none was before. And our *Authors* of contentions, by vertue of that doctrine, hath given a desperate attempt to doe the like in our Church.

And that finall perseuerance should be that *Puritan* doctrine, is a thing no lesse strange. The *Pelagians* would haue so called it in Saint *Augustines* time, if they had had that word then, or any thing that might giue disgrace to the doctrine of perseuerance. For Saint *Augustine* maintained the doctrine of finall perseuerance against the *Pelagians*. And doth not this man, in rejecting that doctrine, profess himselfe to stand for the *Pelagians* against Saint *Augustine*, and the *Orthodox* Church? And yet himselfe confesseth finall perseuerance; he had the lesse reason to call it a *Puritan* doctrine.

But he is so various in his sayings, as professing to be at libertie, not to *declare* his owne minde but to *relate* what others say, that it seemeth hard to hold him steadfast to any thing. But in this particular he must confesse, that though a regenerate and justified man fall into sinne, yet there is something that abideth and continueth in him to raise him vp againe to repentance. As the carnall part abideth, so the *spirituall* part abideth, so long as the spirit strueth against the flesh. S. Iohn saith, *He that is borne of God sinneth not, for the seed of God abideth in him* : This I haue spoken of before.

Briefly, touching finall perseuerance, I would know how any man can truly lay to his heart that *Article* of our faith : I belecue *life everlasting* ; but that withall he must belecue *finall perseuerance* ? For he that beleueeth that he shall receiue everlasting life, must also beleue that he shall perseuere to the end, without which grace no man shall attaine to life everlasting.

When the *Pelagians* and *Arminians* would

say somewhat to infringe the doctrine of *Prædestination*, they shew all their spite against *small-perseverance*, that all grace may be lost. And what will follow then? If all grace be lost, then surely the grace of *prædestination* is lost; and the grace of *calling* is lost; and then must men goe to seeke a new *Prædestination*, and a new *calling*: and thus of the greatest *mysteries* of our *salvation* they make *fables*, or *bubbles* now blowen vp, and straight vanishing, and others anew vprising.

I thinke that the *Author* of the *Appeale* is but a young Scholler in the *Arminian* Schoole, and did not well foresee these consequences, but from the grounds that he hath layed, these things must follow: the grace of *Prædestination*, and the grace of Gods *calling* must be lost. For I appeale to his *Logick*, doth not he that saith *all grace is lost totally*, conclude that the grace of *Prædestination* and *calling* is lost? if so, then is not this man bound to tell vs how God proceedeth to a new *Prædestination*, and to a new *Calling*? These be things which

which the *Arminians* listen after. How glad would they be to heare that the *Church of England* should begin to follow them in this course of *multiplying prædestinations and elections*?

This is that which they haue long aymed at: And here our learned *Authour* hath well bestirred himselfe to doe them this seruice.

Against these foolish and fabulous fancies, the *Apostle* hath layed this barre. We are cho-

*Ephes. 1. 4. 11.*

sen and *predestinate in Christ* before the beginning of the world, according to the purpose of him, that worketh all things according to the counsell of his owne will. This counsell

*Esa. 46. 10.*

*Heb. 6. 17.*

by which he hath wrought these things is constant and vchangeable. Against this truth the gates of hell shall neuer preuaile, though the *Arminians* come with all their troupes to maintaine the passages of hell gates.

When the *ancient Fathers* and other godly men speake of *predestination*, they teach that it is a grace which God giueth, and God *preserueth* in vs, and by which also he *preserueth* vs to himselfe. For we cannot keepe and *preserue* our

selues to the end, no more then a silly flocke of sheepe, can keepe, preserue, and defend themselves from the Wolues : this is the Shepherd his care. So our great Shepherd can and doth keepe and preserue vs to the end : this is his worke not ours. But this grace is giuen to them that are called according to his purpose, and are justified, and beleeue in him that is able to bring his promise to his end.

The great mysteries of our saluation are in danger by these poysoned doctrines of *Arminians* to be shaken. If this age should giue libertie to these beginnings, it is to be feared that in place of *Communio sanctorum*, in another age may creepe in *Apostasia sanctorum*.

Page. 25. and 26. he speaketh variously of falling away from grace and loosing of faith, as if he had not yet determined what to hold. He relateth a speech of his Gagger thus. You meant that faith might be lost both totally and finally in regard of God, who made no such absolute and irrespectiue Decree. If he should be challenged for this speech, he will answere (as his use



use is) that he *relateth* onely, but doth not *determine* dogmatically: but in this place he is put from that answer. For he cannot relate this as the opinion of the *Gagger*, whom we may number amongst those *Papistes*, that deny the *respectiue* Decree: for that they deny it, *Bellarmino* witnesseth, as before I have related. True it is, that some late *Iesuites* hold the *respectiue* Decree against the *Dominicans*, but all men of judgement acknowledge that herein the *Dominican* maintaine the auncient doctrine of the Church of Rome in this particular. Then this must be his owne speech and collection; *Faith may be lost totally and finally, in regard of God that made no such absolute Decree, and irrespectiue* His reason standeth thus; If God made no such absolute & irrespectiue Decree, then may faith be lost totally & finally: But this is his opinion, that God made no such absolute and irrespectiue Decree, therefore it followeth that in respect of the Decree of God, faith may be lost *totally & finally*. This would proue fine Diuinitie, if he would stand to it. He writeth so, as if his greatest care were only to seeke the approbation of *Pelagius*; for these things

things will neuer get the approbation of any  
*Sound Diuine* in the Church of England. But it is  
 well, that before faith can be totally and fi-  
 nally lost, he must first proue that Gods De-  
 cree is respectiue: This he neuer laboured to  
 proue, and he neuer heard any man deliuer  
 it but *Pelagians* and their followers.

---

## CHAPTER XL

---

## CHAP. XI.

**S**PEAKING of falling away, hee layeth all vpon the Doctrine of the *Homilies*. He sayth. In the second part of the Homily of falling from God, we are sent to a conclusion more *ad oppositum*, not onely of Totall lapse for a time, but also of finall separation, and for euer. Which also is according to the Doctrine expressed in the Articles. For he that saith a man may fall away, and may recouer; implieth withall that some may fall away and not recouer.

This belike hee taketh for a solid kinde of prooffe, if he do but in his imagination think it implyeth so much. when he vrgeth a point, hee bringeth no reasons but a conceit of implication. When he is vrged, hee doth but relate other mens opinions, but what himselfe thinketh, that he keepeth close. This close-keeping of his opinion, which hee so much professeth, is very suspicious; there is  
 § something

something in it, that hee is loath should be  
 knowne: yet he hideth it not so closely, but it  
 may be found out. Hee pleadeth that a man  
 may fall from grace totally and finally: A  
 man may fall away from grace and become  
 no child of God. All this may be truly sayd,  
 and then who hath any thing to say to him,  
 that sayth nothing but that which any other  
 man may avouch? Forsooth, *aliquid later*: If  
 he should say playnly, that they that are cal-  
 led and iustified *according to Gods purpose*, doe  
*fall away totally and finally*; then hee seeth that  
 he should contradict the Doctrine of the an-  
 cient Fathers, and of our Church, but holding  
 himselfe in these generall termes, that *men*  
*may fall away from faith and grace*, he under-  
 stood that this might bee maintayned. Wee  
 must therefore open this matter plainly. This  
 is soone done, by calling to remembrance,  
 what hath been sayd of the respectiue Decree,  
 or irrespectiue: He holdeth the Decree of  
 predestination to be respectiue, that is to re-  
 spect something in men. If this be so, then it  
 maketh no matter, whether faith and grace be  
 utterly lost: For all may be repayred agayne,  
 but

but repayed in regard and consideration of  
 that which men do, and not upon that which  
 God hath done. But if the Decree respect  
 nothing in man: then the case is altered. We  
 haue before declared the Doctrine of the Or-  
 thodox Church, that the purpose of God,  
 which He calleth the *Decree*, respecteth no-  
 thing but Gods will; and therefore they that  
 are called and justified according to Gods  
 purpose, doe beleue and obey, repent and  
 walke in good workes, and at last obtaine the  
 end, everlasting life. These graces that pro-  
 ceede from Gods calling according to his  
 purpose, cannot bee utterly lost, because  
*these gifts and this calling are without repentance.*  
 They may be troubled and shaken, but total-  
 ly lost they cannot be. This man taketh these  
 things otherwise, that they may bee totally  
 lost. To be short, wee must bring him to this  
 stand & eyther plainly to confesse, that the  
 graces that are given according to Gods cal-  
 ling and purpose may bee totally lost: or else  
 to confesse that his Writings are idle, and  
 trouble our Church to no purpose; because  
 if hee speake of graces which procede not



from Gods purpose and calling (as many graces do,) and in which graces men may make faire and farre proceedings, of which graces the *Homilies* speake) in this point hee hath no adversary, that I know. If hee will acknowledge plainly that the graces which proceede from Gods calling and purpose may not bee lost, then should not I trouble him in this poynt. Provided withall, that hee giue over his *respective Decree*, which is the ground and roote of all this trouble, wherewith hee hath troubled himselfe and others.

Now we come to examine that which hee bringeth out of the *Homilies*, concerning falling from God. The first *Homily* saith, that "sometimes men *goe from God*, for lacke of "faith, sometimes by neglecting his Com-  
mandements: to be short, all they that may "not abide Gods Word, but following the per-  
suasions and *stubbornesse* of their owne hearts, "goe backe-ward and not forward. And where-  
as God hath shewed to all them that truly "beleeue his Gospell, his face of mercy in  
"Iesus Christ, which doth to lighten their  
"hearts, that (if they beleeue it as they ought

to do) (this *Parenthesis* the Author hath left out which might some way direct the meaning of the *Homily*) they be transformed to his image, be made partakers of heavenly light, and of his spirit, be fashioned to him in all goodnesse requisite to Gods children: so if they after do neglect the same, if they be unthankfull &c. hee will take away from them his Kingdome, his Holy Word, &c. These words that follow the *Parenthesis* depend vpon those words contayned in it, which our Author hath left out. It is true that if these men behold this grace and beleue as they ought to doe, then they are so enlightened, &c. But this is joyned with that condition expressed in the *Parenthesis*: If that condition faile, then these other things following, are not well vrged from those words. And what is all this, but if we forsake him, hee will forsake us, as the Scripture teacheth 2 Chron 15. 2.

It is euident that the *Homily* speaketh of profane and wicked men, that go from God, because they neuer care for comming vnto God: of which profane men, there are (God

knoweth) too many in our Land; whereof the *Homily* complaineth. The *Homily* speaketh partly of such, and partly of hypocrites. This is euident from the words of the *Homily*, which are these. For God that promised his mercy to them that be truly penitent, hath not promised to the presumptuous sinner, either that he shall haue a long life, or that he shall haue true repentance at the last end. Doth not the *Homily* speake plainly of wicked, profane, and presumptuous sinners? What is this to them that are called according to Gods purpose, and walke with feare and obedience in the works of their calling?

To the same purpose is that which he hath brought out of the *Second Homily*; Wherein, by his leaue, he hath vndertaken more then he hath prooued, or can proue out of the wordes of the *Homily*: For he sayth, that in that *Homily* is concluded *Not only a totall lapse for a time, but also a finall separation for ever.* This conclusion is not prooued out of the words of the *Homily*: And if they were, they helpe him not: For that *Homily* is to be expounded by the words of the other *Homily*,  
which

which speaketh in expresse words of presumptuous sinners: that such may fall away altogether, who did euer deny?

And because he vrgeth so much the words of the *Homilies* in this point, I would knowe of him a reason, why in that *Homily* which is against *Worshipping of Images*, he denieth that the *Homilies* containe the publique dogmaticall resolutions of our Church: Why doth he play fast and loose? Why doth he vrge this in one place, which he flatly denieth in another place? Let him giue a reason.

But the 16. Article teacheth the same, saith he: the words of the Article are these. *After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne: and by the grace of God we may rise againe, and amend our liues:* The Article speaketh religiously and truely. For it is true, and must be maintained first against the Pharisaicall pride and dreames of the *Cathari* and *Perfectionists*, that after grace giuen we may fall into Sinne, which words expound the former, wherein it is sayd, that *We may depart from grace giuen*, as intending no more in the one phrase then in the other:  
and

and likewise, against the *Nouatians*, that the benefit of repentance is not to be denied to those that fall into grievous sinne after Baptisme or regeneration: In which case the *Article* attributeth all power of rising againe to the grace of God: This we embrace. What hath this man against this? truly, no reason, but a pretie fancy of his owne. For, saith he, *he that sayth a man may fall away, and may recover, implyeth withall, that some may fall away and not recover.* Which kind of speecch is a plaine confelsion, that he hath nothing for himselfe in the words of the *Article*.

And yet in this weake manner he cannot proceed, vnlesse hee take this liberty to himselfe, to change and controll the words of the *Article*. For the *Article* speaketh of *departing* from grace giuen, he maketh it speake of *falling away*. The *Article* saith, the grant of repentance is not to be denied to such as fall into sinne after Baptisme; and that we may depart from grace giuen and fall into sinne, and by the grace of God may rise againe. He will confesse, I suppose, that there is no man who liueth long after his Baptisme, but may fall in-



to sinne, and by the grace of God may rise againe. He will confesse, I suppose, that there is no man who liveth long after his Baptisme, but may fall into sinne; and that is a kinde of departing from grace giuen; From these words he concludeth, against all *Logick*, that a man so falling into sinne falleth away: this is farre from the words and meaning of the *Article*, and sheweth that his purpose is not to satisfie men of iudgement, but by perverting and distorting of Words to a strange, that is, to his owne priuate sense, to deceiue the simple.

But *Pag. 27.* hee would proue from Saint *Augustine* and *Prosper*, that a regenerate and iustified man may fall away. Our Learned *Author* did never intend in writing this to satisfie the Learned and judicious, but to deceiue and vndermine the weaker sort of men. Would any man that had his right wits, alledge Saint *Augustine* and *Prosper* in this particuler, wherein they haue so fully, & soundly declared themselues to the contrary against the *Pelagians*? But some what must bee sayd, and some shew must bee made.

T

Here-

Heerein our Author may see the wretched-  
 nesse of his cause, and how little hope hee  
 hath to hold it vp, when he is driven to seek  
 helpe at them, who vtterly ouerthrow his  
 cause. Saint *Augustines* wordes by him cited  
 (though they are not there where hee citerh  
 them) are these. *Si autem regnitur & iustifica-*  
*tur in malam vitam sua voluntate relabatur, iste*  
*non potest dicere, non accepi: quia acceptam gra-*  
*tiam Dei suo in malum libero arbitrio amisit.* And  
 agayne: *Credendum est quosdam de filiis perdi-*  
*tionis non accepto dono perseverandi usq; in fi-*  
*nem in fide, qua per dilectionem operatur, inci-*  
*pere vivere, & aliquandiu iuste & fideliter*  
*viuere.* That which hee citeth out of  
*Prosper* is this: *Ex regnitur in Christo Iesu,*  
*quosdam relictā fide, & pijs moribus Aposta-*  
*tare à Deo, & impiam vitam in sua aversione*  
*finire, multis, quod dolendum est, probatur ex-*  
*emplis.*

If that Saint *Augustine* himselfe had not  
 made a full answer to these and such like  
 things, as may be cited from him, this  
*Author* might with some probability haue  
 brought these places. But if you will vrge  
 Saint

Saint *Augustines* Words, you must giue him leaue to expound his owne words. St. *Augustine* sayth, that *just* men and regenerate; nay, hee proceedeth farther, that the *Children of God*; yea, and more then that, that the *Elect* may fall away: It is true that Saint *Augustine* sayth all this. But if a man should cite these things from him, and so leaue them, as this *learned Author* doth; he should doe great wrong to Saint *Augustine*. For he expoundeth himselfe, that these men whom hee calleth *just, regenerate, the sonnes of God, and elect*, which doe fall away, are so esteemed of vs, but that they are not such in the knowledg of God. They are sayd to be such, *Sed a nescientibus quid futuri sunt.* Saint *Augustine* speaketh of them that are so called of vs, but are not such indeede. *Qui neget eos electos cum credunt & baptizantur, & secundum Deum vivunt?* Lib. de corrept. & gratia. cap. 7. *planè dicuntur electi, sed a nescientibus quid futuri sunt, non ab illo qui eos novit non habere perseverantiam, quæ ad beatam vitam perducit electos, scitq; illos ita stare, ut præsciret esse casuros.* To the same purpose

ibid: cap. 9.

pose hee sayth agayne. *Sunt quidam qui filij Dei propter susceptam vel temporaliter gratiam dicuntur à nobis, nec tamen sunt Deo.* Now take this declaration of his meaning from himselfe, and then wee grant that a *Iustified* man, *regenerate*, the *sonne of God*, and *Elect*, may fall away: because these, though by vs according to the iudgement of charity, may bee esteemed such, yet with God they are not: For they onely stand and hold out to the end, that are knowne to God to be such, whom hee hath called according to his purpose: of which sort none fall away. To *Prosper* I answered the same: For *Prosper* doth follow Saint *Augustine* <sup>contra iulianum</sup>, and swarveth not from him, his words are as Saint *Augustines* are, and hee vnderstood them as St. *Augustine* expounded himselfe.

But hee hath heere also somewhat out of Saint *Augustin* touching perleverance. *Sancti de sua perseverantia præmio certi sunt, de ipsa tamen perseverantia reperiuntur incerti.* Which Words can neuer be rightly vnderstood, vnlesse it bee first rightly conceiued, who are the *Sancti* here spoken of, and what kinde of

of *certainty* there may be cyther of their *perseuering in grace*, or their *attaining vnto glory*. For the *former*; by the word *Saints*, *S. Augustine* vnderstandeth such men, as being elected before the foundation of the world was layde, and called according to that eternall purpose, are for the present in the state of iustified and sanctified persons, and of such he affirmes, that although they bee certaine of the reward, yet they may be, and often are found vncertaine or doubting of their owne perseuerance. Now for the *latter*; there is a double *certainty* to be conceiued both of the sanctified mans perseuerance in grace, and also of attaining the reward of perseuerance; namely eternall glory. There is *certitudo obiecti* and *subjecti*, or as others tearme it, *certitudo ex parte cause*, and *certitudo ex parte persone*. If we consider the certitude of the perseuerance of Gods elect and sanctified children in the *cause*, then there is an *infallible* certitude, both that they shall perseuere in grace vnto the end, and that they shall be made partakers of the reward promised to such as perseuere. For the cause of this certainty is Gods



eternall and vnnchangeable decree, whereby all the elect children of God are kept by the power of God through faith vnto saluation. But if wee consider this certainty of perseuering in grace and of attaining glory, as it is apprehended or beleeued by the *persons* themselves: wee grant our act or apprehension is many times *weake*, and wauering, and in some cases and at some times not only wanting, but a contrary act may perplex the mind of Gods childe. Yet we affirme withall that this wauering vncertainty is a fault that must be resisted, and which may be, and is by Gods children conquered: when walking in the spirit, they receiue a testimony from the spirit, both that they are Gods adopted children translated into the estate of grace, and also heires to bee aduanced into the state of glory. These things granted which are most true and euident out of the Scriptures what can he inferre? *S. Augustine* teacheth vs that God to humble vs, and to make vs seeke him with zeale, doth hide some things from our knowledge, as our *finall perseuerance*, and our *predestination*: of which he will haue vs no otherwise

Rom 8.16.  
Gal 4.6.

therwise certaine but *a posteriori*, and by such effects of his spirit, as we may apprehend in our owne soules: Whenas therefore by obeying our sinfull lusts, and falling into any grieuous crime, and continuing in it, the forenamed effects for a time cannot be descried; during that time, the certaine apprehension of our being in the state of adoption, or of future aduancement to the state of glorification, must needs cease: but this is for our good to remoue *pride* and *presumption* from vs. Yet doth it no way ouerthrow or crosse the certitude of perseuerance in grace unto the end, and of obtaining life euerlasting as it is founded in the decree of predestination, and in the effectuall administration of grace to all the elect. If we our selues did either predestinate our selues, or giue the grace of finall perseuerance to our selues, then might this obiection be made; for then would things be in vncertainties: but we giue all the glory to God, who knoweth vs better then we know our selues, and we leaue this to him, who onely is able to bring his owne work to an end. And yet if we search a little more exactly into the meaning

ning of *S. Augustines* words, it will appeare that *S. Augustine* speaketh not *simply* against the certaine and firme perswasion which a faithfull man may haue of his owne perseverance, but in *some respect*.

To be certaine of our perseverance, may be vnderstood two wayes: either to be *certaine that we shall not fall into any heinous sinne*, so to trouble the course of our perseverance in holinesse and righteousnesse. Of this Saint *Augustine* speaking sayth truely, we are vncertaine of our perseverance: or else to be certaine of our perseverance, may be vnderstood *to be certaine of our faith whereby we perseuere*, that our Faith shall neuer vtterly faile; or that wee shall neuer loose the lauing gift of faith, although the apprehensiuē act, may for sometime, and vppon some occasions faile. Of this euery man can not be sure, nor euery regenerate and sanctified man at euery moment. But hee that hath a true faith, beleeueth that his finnes are forgiuen, that he is the childe of God: This man whilst hee walketh in loue and obedience may by an act of faith assure his owne heart, that he is  
in

in the number of those whom God hath ordained to everlasting life. And therefore *S. Augustine* sayth, *Sancti de sua perseverantia praemio certi sunt*: How can this or that particular sanctified man be sure of the reward of his perseverance, vntill he be sure of his perseverance? Everlasting life is the reward of his perseverance, of this he is sure. It must needes follow that in some sort hee is sure of perseverance. What sort is that? Verily he is sure that his faith shall perseuere; and the estate of grace, wherein he hath bene placed by the spirit of adoption, shall neuer be vtterly dissolved. As *Christ* sayd to *Saint Peter*, though he fell into a great sinne, and therefore did not perseuere without sinning, yet hee had prayed, *That his faith might not faile*: and so he did perseuere in the faith. And *Saint Iohn* sayth, *He that is borne of God cannot sinne, because the seed of God abideth in him*. Then he that hath the seed of God abiding in him doth perseuere according to that grace which abideth in him. Many men speake of grace and faith, but verily none can speake truely thereof, but they that haue these things in them.

Lib. de open.  
Monach, c. 13.

them. S. *Augustine* saith, No man can vnderstand the truth, but he that liueth a godly life. *In cognitione cauendus est error; in actione nequitia. Errat autem quisquis putat veritatem se posse cognoscere, dum adhuc nequiter viuat.*

Now where Saint *Augustine* saith, that Saints or true beleeuers are sure of the reward of perseuerance, but not of perseuerance it selfe: If we should vnderstand this as *our Author* seemeth to take it, (namely that there is no absolute decree of Predestination by vertue whereof any particular elected persons shall certainly bee indued with the gift of perseuerance, and preserved infallibly from finall or totall Apostasie) Saint *Augustine* hath wrapped himselfe in a contradiction. For he that denieth the certainty of a necessary antecedent, cannot without an implied contradiction, auouch the certainty of a consequent which must depend therupon. As he who should absolutely deny that there is any certainty of such a mans holding out to the end of the race, should crosse himselfe in affirming withall, that such a man is notwithstanding certaine of obtaining the prize.

If



If therefore *S. Augustine*, by those words, *De ipsa perseverantia reperiuntur incerti*, had intended, that there is no certainty of any sanctified mans perseverance in grace, we might thus out of his own words conclude against him. No man is certaine of the eternall reward of perseverance who is vncertaine of perseverance: But the Saints of God are vncertaine of their perseverance, therefore the Saints are not certaine of the reward of perseverance: which conclusion is contradictory to those words of his, *Sancti de sue perseverantie premio certi sunt.*

To conclude; the certainty of perseverance in grace and of receiuing the reward of persevering is constant, and the same in the originall causes, to wit, in Gods eternall predestination, as also in his especiall mercy exhibited in the effectuall vocation, iustification, sanctification, and infallible direction and preservation of all the elect.

## CHAP. XII.

**P**AG. 28. He maketh a great shew of all the learned men of the Church of *England* that composed the *Articles*; that confirmed them; that justified them at *Hampton Court*. He saith, that *These were the most learned men of our Church*: Who denyeth that? or who called their learning into question? But what doe these here? and why are they troubled? *all these*, saith he, are *such as do assent to antiquity*. There is no doubt but these learned men did assent to learned Antiquitie. But where is this Antiquity, or what is it? *Parturiunt montes*. Truly wee haue not hitherto had one word from Antiquity, but onely those places of *S. Augustine* and *Prosper*, which are answered and found to be nothing to the purpose. This is a strange kinde of proceeding, to rayse so great an expectation, and in the end, all to turne into smoake. We expect to heare, wherunto all these learned men haue assented: here

is nothing but words in the cloudes. You haue made a glorious *sylogisme*. The *major* is, that *these men were the most learned men in our Church*: it is granted. The *minor* you say you will make good; but that is not yet done. you haue sayd nothing to proue it, you would proue it first out of the 16. *Article*; but you go from the words of the *Article*. Nay you corrupt the words of the *Article* by adding of your owne in Capitall Letters the word *AN*. *Pag. 29.* we may depart away from grace. Yet there you pretend to deale *obsigna- tis tabulis*, & say that in the 26. *Article* we reade and subscribe this. Then you shew vs what in your conceite implyeth. This will neuer be taken for prooffe. That which you vndertake to prooue, is a totall and finall fall; whereof you haue not as yet offered a prooffe, eyther out of the *Articles* or *Homilies*.

*Pag. 30.* he sayth, The *Doctrine* of the 16. *Article* was challenged for unsound in the conference at Hampton Court, by those that were petitioners against the *Doctrine* and *Discipline* established: and being so challenged before his Maje-

*stie, was then and there defended, maintayned, avowed, averred for true, auncient, iustificable, good and catholicke, against that absolute, irrelative, necessitating, fatall Decree of your new Predestination.*

A man would thinke that such a man as this, relating things done, should speake truly, especially of such an Act, which every man that list may know. It is more strange that he should report it so, as not to say one VVord true. For it is not true that it was *Challenged for vnfound*: it is not true that it was *then and there defended, maintayned, avowed, averred for true*. For there could be no vse of this defending, avowing, averring, where, on both sides, it was confessed to be true, and where the *Article* was not challenged for vnfound. The plaine truth is, Doctor *Raynolds* repeated the *Article*, and professed, that the meaning of the *Article* was found: Besides Doctor *Raynolds*, no man spake to that particular. How then could our *Author* say, it *Was challenged for vnfound*? Doth hee that sayth the meaning of the *Article* is found, challenge it for vnfound?

The

The liberty is great that this man giveth to himselfe, to thinke that such things would currantly passe, whether his words containe reason or none. Doctor *Raynolds* only desired that it might be explyned by these words added to the end of the *Article* thus: *after wee haue receiued the Holy Ghost, wee may depart from grace*: to these Words of the *Article* hee desired this might be added, *yet neyther totally nor finally*: Against this, no man spake then: but for it, that worthy and learned Deane of *Paules* then, after, Bishop of *Norwich*, Doctor *Overall* did speake so much as directly confirmed that which Doctor *Raynolds* had moved; For *Page* 42. of that *Conference*, he professed that it was a Doctrine which himselfe had taught; *That whosoever, though before justified, did commit any grievous sinne, as adultery, murther, Treason, or the like, did become ipso facto subject to Gods wrath, and guilty of damnation.* Adding hereunto, that those which were called and justified according to the purpose of Gods election, howloever they might and did fall into grievous sinnes, and therefore into the present



present state of wrath and damnation, yet did  
 neuer fall either *totally* from all graces of God,  
 so he vterly destitute of all the parts of the  
 seed thereof, nor *finally* from iustification.  
 Now when Doctor *Overall* did in the sum  
 agree with Doctor *Raynolds*; where then was  
 the challenging of the Article for vsound on the  
 one side, and where was that defending, a vow-  
 ing, or turning, on the other side?

Our Author would proue his assertions out  
 of the Conference at Hampton Court; but out  
 of that Conference the contrary is proued.  
 He sayth, that a justified man may fall away to-  
 tally and finally; but Doctor *Overall* in that  
 Conference affirmeth the contrary, neither to-  
 tally, nor finally. This Appellant should haue  
 vsed some more probability. He seemeth to  
 be much destitute of reason, when he vseth  
 arguments which being at the first exami-  
 ned, proue directly against him. He must  
 therefore obserue, that this Doctrine of totall  
 and finall falling away, which he pretendeth  
 to be the Doctrine of our Church, was a Do-  
 ctrine refuted at Hampton Court by Doctor  
*Overall*, and before that time neuer receiued

here: For Doctor Overall would never have  
 refused a Doctrine: *recedunt illi* with his murther.  
 Then let this Author seek out to whom his Do-  
 ctrines beganne to be the Doctrines of our  
 Church, which was long since bygone.

Page 35. & 36. he sayth; Let this be acknow-  
 ledged the Doctrine of our Church, that Children  
 duely baptiz'd are put into the estate of grace and  
 salvation: but many Children so baptiz'd when  
 they come to age, by a wicked life doe fall away  
 from God, and from that estate of grace and sal-  
 vation wherein he had set them. If you grant  
 not this, you must hold that all men that are bapti-  
 z'd are saved.

If our Author had beene pleased, to have  
 observed the judgement of the Ancients, he  
 would not be thus troubled with no-belties.  
 This one poore objection seemeth to trouble  
 the man. Saint Augustine might easily have  
 satisfied him: For he observeth a great diffe-  
 rence betwene them that are regenerate and  
 justified only *Sacramenta tenent*, and those that  
 are regenerate and justified according to the  
 purpose of Gods election. Abraham received the  
 Sacrament of Circumcision, as a seale of the righ-  
 teousnesse

—*signesse of Faith*. The Sacrament is good  
 —*so them as whom it is a scale of the right-*  
 —*eousnesse of Faith*; but it is not a scale  
 —*in all that receyue the Sacrament*: For  
 —*many receyue the signe, which haue not*  
 —*the thing*.

Then to proceede: *Ismael was circumci-*  
*led, and so was Isaac; but Ismael was borne*  
*according to the flesh; and Isaac according to*  
*the spirit*. Now he was not justified, but only  
*Sacramento tenui*, that was borne according  
 to the flesh: but he that was borne according  
 to the Spirit, was justified truly. Saint  
*Augustine sayth, Cum essent omnibus commu-*  
*nia Sacramenta, non communis erat omnibus*  
*gratia*. And againe, *Omnibus in nomine pa-*  
*tris, et filij, et spiritus sancti Baptizati commu-*  
*ne est id Sacrum regenerationis; sed ipsa gratia,*  
*ex qua ipsa sunt Sacramenta, quia membra cor-*  
*poris Christi cum ydoneis regenerationis sunt, non*  
*communis est omnibus*: that is, When the  
 Sacraments are common to all, yet grace is not  
 common to all. And, The yowaine of regene-  
 ration is common to all that are Baptized in the  
 name of the Father, the Sonne, and the holy Ghost,  
 often / most X but

Agust. in  
 Plal. 77.

but that grace, whereof these are Sacraments,  
 whereby the members of the body of Christ are  
 regenerate in their hearts, is not common  
 to all. V. against a kind of carnal security  
 which Israel was called to be a people of God, yet  
 all that were so called, were not so in truth.  
 So all that receive Baptisme are called the  
 Children of God, regenerate, justified: for  
 to vs they must be taken for such in charity,  
 vntill they shew themselves otherwise. But the  
 Author affirmeth, that This is not left to mens  
 charity (as you, sayth he, do informe the World)  
 because we are taught in the seruice Booke of  
 our Church, earnestly to be beleue, That  
 Christ hath fauourably receiued those infants that  
 are Baptized; that hee hath embraced them  
 with the armes of his mercy; that hee hath gi-  
 uen vnto them the blessing of everlasting Life:  
 And out of this beleife and persuasion, we  
 are to giue thanks faithfully and devoutly for  
 it. All this wee receiue and make no doubt  
 of it: but when wee haue sayd all, wee  
 must come to this, that all this is nothing  
 but the charity of the Church: and what  
 more can you make of it? For where hee  
 becometh



vrgeth this, what Children baptizēd are put  
 in the state of saluation; and this must be  
 beleived. I make no doubt of it; but be-  
 cause hee seemeth to haue a strange Vnder-  
 standing of it, and vrgeth it as if for-  
 sooth it could not be answered: I aske him  
 this question, whether we must belecue it as  
 an *Article of faith*, or *ex iudicio charitatis*? this  
 judgement of charity hee vtterly rejecteth.  
 Then he must hold that wee belecue it as an  
*Article of faith*: but this is not conteyned in  
 any *Article of faith*. And the things which  
 a man is bound to beleue for his saluation,  
 to speake properly, he must beleue for him-  
 selfe onely, not for another man. And there-  
 fore this thing which hee vrgeth, that wee  
 must beleue for other men, cannot be cal-  
 led properly faith and beleeuing: for no man  
 beleueth for another: this proueth evident-  
 ly that this *beleuving*, whereof our *Communion*  
*Booke* speaketh, is nothing else, but to be-  
 leue it *ex iudicio charitatis*; and can no further  
 be stretched. Concerning this judgement  
 of charity, we doe not informe the World  
 any otherwise, then Saint *Augustine* infor-



med the Church long since against the *Pelagians*. The *Pelagians* vrge these things as you doe, that they that were baptized were regenerate, and justified. Saint *Augustine* answereth they are so, for ought that wee know, and vntill they themselves shew themselves to the contrary. Then so long as wee haue no cause to the contrary, we judge them, in charity, to be such as wee desire they should be: did wee devise this? or did wee first informe the World of this? it hath bene of old received thus in the Church. We do but say that which the auncient *Fathers* haue sayd before vs: and you follow that which your *Fathers* the *Pelagians* haue taught before you. But here is great difference; wee following the auncient *Fathers*, follow the Church; and you following the *Pelagians*, follow the *Enemies* of the Church.

But here he citeth in the Margent, page 36. that all Antiquity taught thus. I pray you what did Antiquity teach? That young Children Baptized are deliuered from Originall sinne: Wee teach the same, and we doubt not, if they

they dye before they come to the practise of  
actuell sinnes, they shall be saued.

But this is not so to be vnderstood, that no  
children ynbaptised can be saued: For in this  
point, the ancient godly Fathers haue deli-  
uered their judgements grounded vpon faire  
evidences of Scripture. And because this is a  
thing wherein some may require satisfacti-  
on, the Reader will not thinke the time lost,  
if I somewhat enlarge this point. Baptisme  
is required as necessary to saluation, so that  
the contempt thereof bringeth damnation, but  
not the want of it. For where a true faith is,  
and a sincere desire of Baptisme, though a  
man should by some inevitable meanes misse  
of washing by water, yet the Auncients make  
no doubt of the saluation of such a man. This  
is the judgement of Saint Cyprian, S. Augustine,  
S. Ambrose and S. Bernard. Hugo de sancto Vi-  
ctore lived at the same time with S. Bernard.  
Hugo was troubled with the noveltie of a hot  
spirited man, who taught this assertion;  
That since the time that it was first sayd by  
Christ; *Vnlesse a man be borne of water and the  
holy Ghost, he shall not enter into the Kingdome of  
heauen,*

beaten, since that, no man might by any  
 meanes be saved, without the actuall recei-  
 ving of the visible Sacrament, yea though a  
 man should desire the same with true faith,  
 and contrition of heart, being onely preven-  
 ted by death, that he could not obtaine that  
 which he desired, yet should this man be  
 damned without remedy. *Hugo* having no-  
 tice of this assertion, wrote to *Saint Bernard*,  
 concealing the name of the Author of that o-  
 pinion, onely declaring his assertion, and cra-  
 ved the judgement of *S. Bernard* in that point.  
 To this *S. Bernard* answereth. The summe of  
 his answer is this: First he taketh exception  
 against the time so precisely set by the Au-  
 thor of this assertion. For he setteth the  
 time to begin precisely upon the speech of  
 those words which Christ spake in secret to  
*Nicodemus*, in the night when he came to  
 him. *S. Bernard* sheweth that the beginning  
 of so great a matter was not advisedly set by  
 this new Author, he therefore would have  
 the beginning to be after the promulgation  
 of the Gospel by the Apostles. For the old  
 Sacraments were in force so long, untill it

“ was

" was openly and publickly knowne that  
 " they were abrogated; How long after, *poma*  
 " *Deum est, non meum definire*, saith *S. Bernard*.  
 " Then the olde Sacraments did stand in  
 " force, vntill they were abrogated, that is,  
 " publickly by the Apostles interdicted.  
 " And therefore as *Baptisme* is now a remedy  
 " against originall sinne, so was *Circumcision*  
 " of old. Now if any that are come to yeares  
 " and vnderstanding, after the publication of  
 " the remedy of *Baptisme*, shall refuse to be  
 " baptized, this man addeth another sinne to  
 " originall sinne, and so, through his owne  
 " pride, hee beareth the double cause of a  
 " most iust damnation; if he should in that  
 " case chance to dye. Yet if before his death  
 " he repent, and desire and aske to be bapti-  
 " zed, and dye before hee can obayne his de-  
 " sire, so that a right fayth, a godly hope and  
 " sincere charity be not wanting, so God be  
 " mercifull vnto me (saith *St. Bernard*) as in  
 " this case I cannot despayre of this mans sal-  
 " uation for the want of water only; neyther  
 " can I beleene that this mans *fayth* is voyde,  
 " his *hope* confounded, his *charity* fayled, if  
 that

that not the *contempt*, but onely the *impossi-*  
*bility* of having the Sacrament hinder him  
 from being washed with Water. And I  
 much maruaile (saith he) *Si novus iste nova-*  
*rum inventor assertionum, & assertor invento-*  
*rum*, if this new inventor of new assertions,  
 and a voucher of things invented, can find  
 a reason in this thing which was hid from  
 the Fathers, *Ambrose* and *Augustine*; or can  
 finde any authority before the authority of  
 these. For if hee know it not, both these  
 judged as we do herein. Let him read *St. Am-*  
*brose* his booke of the death of *Valentinian*, if he  
 hath not read it; or if he hath read it, let him  
 recall it well to memory; if he recall it, let  
 him not dissemble; and there he shall finde  
 that Saint *Ambrose* confidently presumed of  
 the salvation of that man who dyed with-  
 out *Baptisme*, and did vndoubtedly attribute  
 that to his minde, which was wanting thro-  
 rough impossibility of performance. Let  
 him also read the fourth booke of Saint *Au-*  
*gustine* of one onely *Baptisme* against the *No-*  
*natists*, and hee will eyther acknowledg  
 himselfe imprudently deceived, or proue

Y

him-



" himselfe *impudently* obstinate. For S. *Augu-*  
 " *stine* sayth, that sometimes *suffering* is in-  
 " stead of *Baptisme*, as appeareth in the *Theefe*  
 " vpon the Crosse, to whom though vnba-  
 " ptized, Christ sayd, *To day thou shalt be with me*  
 " *in Paradise*: From which place S. *Cyprian*  
 " tooke an Argument to proue the same  
 " point: And S. *Austin* addeth; Considering  
 " this thing againe and againe, I finde (*sayth*  
 " *he*) that not only suffering for the name of  
 " *Christ* may supply the want of *Baptisme*, but  
 " faith also and the conversion of the heart, if  
 " happily the straitnesse of time will not suf-  
 " fer a man to celebrate the mysterie of *Bap-*  
 " *tisme*. And afterward; How much (*sayth*  
 " *he*) even without the visible Sacrament of  
 " *Baptisme* that awayleth which the Apostle  
 " sayth: *With the heart man beleeueth to righte-*  
 " *ousnes, and with the mouth man confesseth to sal-*  
 " *vation*, it is declared in that *Theefe*. But then  
 " is this fulfilled invisibly, when as not con-  
 " tempt of Religion, but necessity excludeth  
 " the Mysterie of *Baptisme*. Saint Bernard,  
 " having declared thus much out of Saint  
 " *Augustine*, proceedeth thus. I confesse  
 " (*sayth*

(sayth be) that St. *Augustine* retracteth that instance which he put of the *Theefe*, and thought it not so fit to proue this sentence, because it was vncertayne whether that *Theefe* was baptized or no: but the sentence it selfe and assertion hee confidently main-  
 tained, and diuerse wayes confirmed; neyther shall you finde that hee did ever retract the opinion, if I be not deceived, sayth *Bernard*: And further he sayth, that St. *Augustine* in another place when he had spoken of some, whom the Scripture testifieth to be sanctified invisibly, but not visibly; Hee maketh this inference: hence it is collected, that invisible sanctification hath beene had, and hath profited without the visible Sacraments, which are changed according to the diversity of times, so that others were then, others are now. And a little after; notwithstanding, sayth S. *Augustine*, the visible Sacrament is by no means to be contemned, for he that contemneth it, cannot be invisibly sanctified. Whereby hee proveth plainly that a faithful man, and one converted to the Lord,

" is not deprived of the fruit of *Baptisme*, if he  
 " cannot haue *Baptisme*, but if he contemne to  
 " be *baptized*. From these two pillars (I meane  
 " *S. Ambrose* and *S. Augustin*) saith *S. Bernard*, I  
 " can hardly be drawne to belecue otherwise.  
 " I cōfesse my selfe either to erre, or to be wise  
 " with these. I my selfe also beleeuing (saith  
 " he) that a man may be saved *solâ fide*, by  
 " faith onely, having a true desire to receiue  
 " the Sacrament, though either death antici-  
 " pate his holy desire, or some other invin-  
 " cible force hinder it. And consider when  
 " our Saviour sayth; *He that beleeueth and is*  
 " *baptised shall be saued*, whether it be not with  
 " great warinesse and vigilancy repeated a-  
 " gaine, *But he that will not beleue shall be dam-*  
 " *ned*? He saith not, he that is not baptized  
 " shall be damned; but onely, he that belee-  
 " ueth not, shall be damned; implying here-  
 " by, that sometimes faith alone sufficeth to  
 " salvation, and without it nothing. Where-  
 " fore albeit we grant, that *Martyrdome* may  
 " be in steed of *Baptisme*, yet we must vnder-  
 " stand that it is not punishment that maketh  
 " this, but *faith* it selfe, for without it what

is Martyrdome but plaine punishment? " Now it is against all reason to thinke, that " faith, which is reputed for Baptisme, where " Baptisme is wanting, and which doth " make Martyrdome acceptable to God, " should not be sufficient by it selfe to saue a " man when either Baptisme cannot be had, " or Martyrdome is not required. *S. Bernard* " vpon these, and such like reasons conclu- " deth, that a man may be saued by faith " without Baptisme, where there is a true de- " fire, and no contempt of Baptisme; And " that Infants which dye without Baptisme " are consequently saued, by the faith of their " faithfull Parents. Thus farre *S. Bernard*. *St. Cyprian* ( cited here by *S. Augustine* and by *S. Bernard* out of *Saint Augustine* ) vpon this poynt hath these wordes; speaking of the theefe vpon the Crosse: *Latrocinium damnationem meruerat & supplicium, sed cor contritum pœnam mutauit in martyrium, & sanguinem in baptismum.*

*Cyprian. de  
cana Domini.*

And this is all that *Antiquity* teacheth, or *our Church* requireth: that baptisme is not simply necessary, so as without it damna-

tion must follow of necessitie; and that children baptized are deliuered from originall sinne. But *This man* goeth further. *Many that are baptized* (saith he) *may after their baptism liue a gracelesse life: then they loose grace; or else we must say that all that are baptized are saued.* I answere, we need not say so. We say, that, if they fall into a sinnetull and wicked life after baptism, they loose the privilege of their baptism, & the good that they might haue had by it, so long as they remaine such. And this is sufficient to answer him. But what is this to the grace of predestination, which he would oppugne by these quirkes, drawne onely from the charitie of the Church and Baptisme? which charity we also hold. Then to proceede: of these who haue received the Sacrament of regeneration, and are judged by vs to be regenerate and justified, many may proceed and make a great progresse in the Church, to be enlightened, to taste of the heavenly gift, to be made partakers of the holy Ghost (that is, of many graces of the holy Ghost) to taste of the good word of God, and of the powers of the world to come: and



and yet they may fall away *totally* and *finally*. But they that are regenerate, justified & culled according to Gods purpose (aske not me who these are, it is enough that they are known to God) they may fall into diuerse temptations & sins, which bring men vnder Gods wrath; but these neuer fall away either *totally* or *finally*. This was expressed by D. Overall in the Conference at Hampton Court. By this distinction of men regenerate, and justified *sacramento tenui* onely, and such as are so *indeed* according to Gods purpose and calling, he might easily and fairely haue satisfied himselfe in al these objections, which he draweth out of the book of *Homilies*, and out of our *Seruiue booke*. For first he hath not proued, that a *justified* man may fall away *totally* and *finally*; neither doth that follow from any words by him produced: And if it were proved in direct termes, how easie is the answer, that it is then meant of such as are regenerate and justified *sacramento tenui*, and no further: for, that such fall away, it was neuer doubted in the Church, as *S. Austin* sheweth. And therfore when he saith that children duely Baptized, are put into the  
estate

Lib. de Bapt.  
contra Dona-  
tistas 5. c. 24.

estate of grace and salvation : I grant they  
are lost vs, we must esteeme them so iudicio  
*charitatis*. Saint Augustine sayth, *Omnes, qui  
in Christo baptizantur, Christum induunt*; but  
then he resolveth. *Induunt Christum homines  
aliquando usq; ad Sacramenti perceptionem, a-  
liquando usq; ad vite sanctificationem* : atq;  
*illud primum & bonis & malis potest esse com-  
mune, hoc autem alterum proprium est bono-  
rum & piorum*. By which grounds we may  
vnderstand how the auncient *Fathers* resol-  
ved of them that fell quite away from grace.  
And wee may learne to rest in their resoluti-  
on Were it not better for *this Author*, with  
the *Auncients* to seeke out the truth, and  
meanes to defend the truth, then with the  
*Arminians* to rake vp the *Pelagian* dunghils  
for old objections, that are already answered  
long agoe by the auncient *Fathers*?

CHAP.

## CHAP. XIII.

**P**AGE 37. He saith, I see no reason wherefore I might not be as confident in maintaining falling away from grace, as you and your Divines are upon weaker grounds in defending the contrary.

If confidence will make your cause good, then there is no doubt of it; you have enough. You know that he was confident that asked *Michaiab* this question: *When departed the spirit of God from me to speake in thee?*

This *Autbour* hath thought it good, as a thing becomming him, not onely to imitate the confidence of the *false Prophet*, but to answer in those verie words of his, *Page 8*. Yet for all this confidence, he should finde much more comfort in imitating the *humility* of the *true Prophets*, then the *pride*

Z and

and confidence of the *false* Prophets. This humour appeareth further in comparing himselfe with *their* Divines. What they are whom he describeth in these words (*your* Divines) I know not. If he meane such as haue maintained this cause against M. Thomson and *sub*: I am well assured that all the *Pelagian* and *Arminian* Schooles haue not afforded such learned Divines as they were. But is not this a rayling of a faction betweene Divines and Divines in our Church, and ouer all the reformed Churches in Christendome? If his meaning be to note all Divines which hold against the *Arminians* in this particular; he will find the greatest Divines in Christendome in opposition against him; where his confidence will do him as little good, as it did *Zidkiab*. But whether haue the weaker grounds, *our* factious *Author* may finde in good time, and vpon better advise. For though he may be confident, comming, as he taketh, to the first on-set, as if his grounds had never beene shaken before; yet the truth is, these grounds haue bene long agoe and of-

ten examined. *Pelagius*, being confident vpon these grounds, was thrust out of the Church. The *Arminians* of late resumming the same grounds were driven out of the *Netherlands*. After all this *Hee* commeth on with a fresh supply: but he must looke for no other successe, then the same cause hath found at other times. For the same God liveth, which hath heretofore raysed vp the spirits of his seruants to maintaine the truth against the *Pelagians*, and will rayse vp others to stand for the same truth, whensoever it is oppugned.

Page 40. he saith, *If it be an error of Arminius, which was the positive Doctrine of the Lutherans, and Luther, before Arminius was borne, why is Arminius intituled to that which is none of his, but Martin Luthers?*

In these words he seemeth to say that these late opinions of the *Lutherans* in *Germany*, were the Doctrines of *Martin Luther* himself. Wherein he is much mistaken. For these opinions were brought in by another: the thing is well knowne. They increased much in *Germany* after *Martin Luthers* time; and in many



things disagree from his Doctrine. They were seditiously amplified by *Iohannes Iacobus Andreas*, who was a man of a furious and turbulent spirit, and called himselfe the *Pope* of the *Lutherans*, which *Martin Luther* himselfe never did. Why *Arminius* should be intituled to this, I know no other reason, but the common course that hath intituled *Hereticks* to those *Heresies*, which either they haue *invented*, or *maintained* and increased. It may be, he affected that title; sure it is that he increased the *Heresie*, and spread it where it was not before. This is no strange thing in the world, that factious men spreading strange opinions, should get titles of that sect which they maintaine. For if *our Author* should proceed farre in this course, which he hath so vnadvisedly begun, he might happily purchase to himselfe a *title* likewise; though thereby he would get no glory.

Page 42. he saith; Surely those very points ( of Predestination, Free-will, finall Perseverance ) being scholasticall speculations merely, and as farre from State businesse, as Theory is from

from Practise, are not, of themselves, apta nata  
to breed daingers.

These words containetwo things: first that  
the doctrines of Predestination, free-will, and  
final perseverance are *meere Scholasticall specu-  
lations*: But why any Doctrine containd in  
the holy Scripture and so neerely concerning  
us for the glory of God, and comfort of our  
Soules, should be called a meere Scholasticall  
speculation, is a thing I conceiue not. Hee  
must giue a reason that calleth it so. Meere  
Scholasticall speculations may well enough  
be spared without any losse or hinderance to  
our salvation: But will he say that these Do-  
ctrines may so well be spared without any  
losse or hinderance to our salvation? It would  
be an hard taske for *Pelagius* himselfe to  
proue that. Another thing in these words is,  
that these *speculations*, as hee calleth them,  
are *not so feared as breed dainger*. The  
Church is quiet, and without dainger, vn-  
till some new Doctrines be broached, and  
contentions are rayfed about the truth; and  
then the hearts of many are disclosed, and

daingers grow. These things that this *Author* hath mooved in our Church, are more apt to breed daingers, then any thing that hath beene mooved since the time of *Barret*, *Baro*, and *Thomson*. A desperate man may set an house on fire, and say there is no dainger; yet the dainger is not the lesse, but the madnesse of the man is the more, that cries out there is no dainger. The ignorance of Gods Word, and Truth therein containned, concerning so deeply Gods glory, is able not onely to breed dainger, but to cause destructions of Churches and States. The *Prophet* complayneth that the people of the *Iowes* were destroyed, and led into Captivity for want of knowledg. Then, the want of knowledg of God, and of the holy Doctrines of Gods Word, is a thing apt *namely* to throw states and Kingdomes into destruction. And the true knowledg thereof is a thing apt *namely* to keepe states and people from destruction.

And what was the contention that *Arius* rayled in the Church, but first beginning vpon *Schelasticall speculations*, in the end, a fire

Hosea 4. 6.

fire-brand that set the whole World then, and  
 for many yeares after into such a combustio-  
 on, as in long time and with great diffi-  
 culty could scarce be quenched? And are not  
 these questions then *apta nata* to breed daing-  
 ers? Of these daingers the Church of God  
 hath had woefull experience, by the con-  
 tentions of many other Heresies, but espe-  
 cially by that of the *Pelagians*, which at  
 the first seeming to many to be such specula-  
 tions as might haue beene contemned, yet  
 at last infected and pestred many Churches.  
 For it is not the lightnesse of the speculation  
 that is respected in such contentions, but  
 the breach of Vnity. When for religion the  
 mindes of men are distracted, they pro-  
 ceede so farre that sometimes there is no hope  
 of reconciliation. And when you haue  
 once set such a *Fire* in the Church, your  
*cold Water* sprinkled then comes too late, to  
 tell them that *These Scholasticall speculations*  
*are not of themselves fit to breed dainger.* I  
 will say nothing how likely it is, that vpon  
*Ecclasiasticall divisions* and partakings, there  
 will

will follow *disturbances* and garboyles in the *Ciwill* State. Whereof they must needes be guilty who haue sounded out the first alarme of contention and bitternesse. But this I leaue to the wisdome of those that are in authority.

Page 42. he sayth, *These classicall projects, consistoriall practises, conventuall designes, and propheticall speculations of the zealous brethren in this Land, doe* *ayme at anarchy and popular confusion; dangerous indeed to Prince and People.*

Because in the Words praeceding, *The Author* spake of the *Netherlands*; I made the most charitable construction of these Words, vnderstanding them of *Holland*, but because hee speaketh also of the *Vpperlands*, I know not whether he meaneth the *Church of England*. If hee meane our Church by these *Classicall projects, consistoriall practises, &c*. His intention is eyther to accuse the *Bishops* for suffering such, or the *Puritanes* for practising these things: For my part I know not of any such practises; if hee know any, it had



had beene his part, to discover them and their projects to the Gouvernours of the Church. I may speake to him in his owne words, *Why informe you not against the fomenters of them?* Nay, I dare say, that his involving in the bundle of *Puritans* all those both Bishops and other learned men of our Church, whoe eyther composed, or accepted the *Lambeth Propositions*, doth more foment and imbolden true Puritans, because they are ranked with so good company.

Are *Consistoriall practises* daingerous to Prince and people? Perhaps not more daingerous, then the combustion which is rayced by *fierce Appeales*. In the *Low-Countries* the *Discipline* is *Consistoriall*, yet is not there neighbourly society to be scorned. In the matter of Doctrine there hath beene a care of mutuall consent sought, and by his late Majesty graciously entertayned; and for the publike good, the desire thereof may be continued, though *This man* should be offended. For though the *Church of England* be the *best Reformed Church*, yet is it not the

onely Reformed Church. And it might seeme  
 no good providence in us, to stand so by our  
 selues, as to reject and disdayne the consent  
 of other Churches; though they doe not a-  
 gree with vs in Discipline. It is observed by  
*Eusebius*, that *Polycrates* and *Irenaeus* did both  
 reprove *Victor*, because for matters of Cere-  
 monies hee was too much offended with o-  
 ther Churches, which otherwise agreed  
 with him in Doctrine. *Irenaeus* doth admo-  
 nish him, that the auncient Bishops of *Rome*  
 before *Victor*, did keepe vnity and consent  
 with the *Easterne* Bishops; though in Cere-  
 monies there was difference betweene them;  
*Omnes isti, cum in observantia variarent, inter  
 semetipsos et nobiscum semper pacifice fuerunt.*  
 He sayth there also, that the dissonance in Ce-  
 remonies did not breake the consonance in faith.  
 And why may not we do the like, to keepe  
 the Vnity of Faith with those Churches,  
 which do not agree with us in Ceremonies, if  
 we seeke the peace of the Churches, that pro-  
 fesse the same Doctrine?

Touching the point of their Discipline, I

*Euseb. lib. 5.  
 cap. 24.*

can witnesse; that the Ministers there are weary of it, and would gladly be freed if they could.

And somewhat I can say of mine owne knowledg; for I had conference with diuers of the best learned in that *Synod*, I told them that the cause of all their troubles was this, that they had not *Bishops* amongst them, who by their authority might repress turbulent spirits that broached novelties. Every man had libertie to speake or write what hee list; and as long as there were no Ecclesiasticall men in authority to repress and censure such contentious spirits, their Church would never be without trouble. Their answer was, that they did much *honour* and reverence the good order and *Discipline* of the Church of *England*; and with all their hearts would be glad to haue it established amongst them, but that could not be hoped for in their state; their hope was, that seeing they could not doe what they desired, God would be mercifull to them, if they did what they could. This was their answer; which I thinke is

enough to excuse them; that they doe not openly ayme at anarchy and popular confusion. The truth is, they groane vnder that burthen, and would be eased, if they could. This is well knowne to the rest of my *Associates* there, who also haue conferred priuately with diuerse of the learnedest and most eminent among them.

Page 58. speaking of the 17. Article, he saith: *There is not one word, syllable, or apex touching your absolute, necessary, determined, irresistible, irrespectiue Decree of God to call saue and glorifie Saint Peter, for instance, without any consideration had or regard to his faith, obedience, and repentance, and to condemne Iudas as necessarily without any respect had at all to his sin: this is a private fancy of some particular men.*

Of this I haue spoken at large before. I haue declared that these accusations, which hee hath here made against the Doctrine of Predestination, were the accusations of the *Pelagians* against Saint *Augustines* Doctrine. Onely here I will answer to a particular surmise, that may happily fall into the thought of

of the Reader, or of the Author of the *Appeale* himselfe. Hee sayth heere, that these things are not contayned in the 17. *Article*; and so after his manner of shifting, hee may say, that hee deliuereth not here his owne opinion, but onely sayth that these things are not contayned in the *Article*. To remoue this answer, hee must remember, that in diuers places through his booke, he deliuereth the same with confidence, not onely as his owne opinion, but as the Doctrine of our Church, as page 30. Hee saith (though not truely, as hath beene proved before) *That the 16. Article was challenged as unsound; but was there defended, maintayned, avowed, avowed for true, by the greatest Bishops and learnedest of our Divines, against that absolute, irre-spectiue, necessitating, and fatall decree of your new Predestination.* In which words hee plainly delivereth his owne opinion, and as hee taketh it, the Doctrine of our Church. Thus much I say hereto take him from that starting hole, which hee might thinke of, to say that in this, as in some other



things, he deliuered not his owne opinion: his opinion is plaine, that he layth these accusations against Predestination, as the *Pelagians* did.

---

## CHAP. XIV.



**P**AGE 64. He avoucheth, That Predestination cannot be in a paritie, that there must needs be a disproportion, before there can be conceived election or dereliction.

In these words hee treadeth the stepps of the *Pelagians* and *Arminians*. As if the counsell and good pleasure of God did not make but finde a difference betweene men considered in the masse of corruption. But, saith he, there must needes be a disproportion, before there can bee conceived election or dereliction. A disproportion proueth a difference. If this must be conceived before election, then

then Gods election maketh not this difference. But when the Apostle sayth, *quis te* 1. Cor. 4.7. *discernit*, who made thee to differ from another? Doth not the Apostle plainly teach that God made this difference? then the Apostle conceiueth all men in parity, all alike in corruption. And the difference is made by God. Saint *Augustine* conceiueth no otherwise. For as I haue related before, Saint *Augustine* expounding these words, *quis te discernit*? saith: This separation or difference<sup>ce</sup> is not made by naturall gifts, for no man<sup>ce</sup> can say that he is made to differ from ano-<sup>ce</sup>ther by naturall gifts, but this difference,<sup>ce</sup> whereby one man is sayd to differ from a-<sup>ce</sup>nother, is the separation of some men,<sup>ce</sup> and taking them out of the masse of perdi-<sup>ce</sup>tion, wherein others are left. That man is<sup>ce</sup> discerned or separated from the condition<sup>ce</sup> of other, who is by mercy taken out: which<sup>ce</sup> is done by Gods predestination, calling, and<sup>ce</sup> iustification. Thus farre Saint *Augustine*.<sup>ce</sup> Will any man affirme that this thing cannot be conceiued which Saint *Augustine* concei-  
ucth

ueth and deliuereth so plainly, so euidently?  
 The conceiuings of these men are very  
 strange. What will these men thinke of Saint  
*Augustines* conceiuings and doctrines, and of  
 the doctrine of those other Auncients that  
 followed Saint *Augustine* herein? Must we  
 thinke that the conceiuings of the *Pelagians*  
 and *Arminians* are more sharpe, more deepe,  
 more excellent then was the conceptions of  
 these the most learned and godly *Fathers*?  
 Thus they conceiued; and *our Author* sayth,  
 that this thing, which the Auncients thus  
 conceiued, cannot be conceiued. These men  
 will teach Saint *Paul*, and the ancient *Fa-*  
*thers* to conceiue. But who can conceiue  
 their doctrine, or how are they able to de-  
 liuer it so that others may vnderstand that  
 there was a disparity, before God by prede-  
 stination made this difference? All men  
 that know the Scriptures may plainly con-  
 ceiue a difference made betweene men by  
 predestination, calling, and justification.  
 The difference is apparant betweene men  
 predestinated and not predestinated, men  
 called

called, and not called, betweene men justified and not justified. But what difference or disparity is betweene men before predestination, calling, and justification, let them tell vs, that can. This *Author* should plainly declare this difference. This difference the *Pelagians* put in naturall gifts. The *Arminians* thinke no lesse, though they speake not so plainly. We rest vpon the *Apostles* words, *Who made thee to differ from another?* and vpon the sound expositions of the learned and godly *Fathers*. Why doth he not offer to proue this disparity out of the Scriptures? Why did not Saint *Paul* thinke of this disparity? and then he might haue ceased his admiration, and spared his *Rabbi*! The orthodox Church of God, and in particular the Church of *England* in the 17. *Article* referreth onely to the constant decree of Gods secret counsell the deliuerance from curse and damnation of those whom he hath chosen in *Christ* out of mankinde. And here mankinde is considered not in any disproportion, but in the exact parity of misery and perdition.

Bb

Let

Let the sound Divines of our Church judge whether this invention of *Disproportion* be an *expounding* of the Doctrine of the Church of England, or rather an *opposing* and betraying thereof. But in his Wordes following in the same Page, hee explayneth his meaning better. When God *passed by*, looked on, *considereth intuitively Singulos generum, genera singulorum in that woefull plight, out of his mercy he stretched out to them deliuerance in a mediator, and drew them out that tooke hold of mercy, leaving them there that would none of him.* Would not *Pelagius*, thinke we, conne him thanke for this description of predestination? The cause, why this man rather then that is estated in life everlasting, must by this Doctrine be, his taking hold of mercy. What is this but that which *Pelagius* called Free-will? This mercy is that which is common and equally afforded to all mankind; and this taking hold may be, for ought wee see, nothing but the independant action of Free-will; No mention at all of Gods grace, by vertue whereof this

bold



*hold is taken*; and if hee should haue sayd that men take this hold by grace, yet this nothing helpeth him, if hee understand grace as his Schoole-maisters the *Arminians* doe; for they say that *Faith is an Act of Free-will*. Now if Faith be an act of Free-will, and, as they say, *In potestate liberi arbitrij*, and sometimes, *in libertate arbitrij*, *In the Power of the Will*, and in the *Liberty of the Will*; then must it follow, that faith is a naturall thing, for there is nothing in the liberty of the will but things naturall: But sometimes they mince the matter, and say, *That it is in the power of Free-will being helped by grace*. But then take their exposition of grace, and in the end that returneth to nature. For in declaring their meaning of grace, they make it *Actum generalioris pro-videntie*, an act of *Generall Providence*, and not of that *Decree* by which God decreed to giue glory to whom hee will. By a generall providence they vnderstand the providence of God in generall towards all men. This

reacheth to all men : and this is all the grace which they will acknowledge, reaching to all men. Now that which is common to all men, and maketh no difference betweene men and men, is nothing but nature. And thus with *Pelagius* they name grace, to avoide enuy, or to hide their intention, but when all comes to all, this is nothing but nature. For that which is a like common to all men, what can it be but nature?

I haue subscribed to the Doctrines of the *Church of England*, and will euer be ready according to my best meanes to maintayne the same : But to this I neuer haue, and I hope never shall subscribe. I haue no part nor portion in it. Let him defend it, if hee can for shame owne it, who hath hatched this monster, and would lay it at the doore of the *Church of England*. So, then whether he speake of nature without grace, or adde only the name of grace vpon policy, as *Pelagius* did, and as the *Arminians* doe, vnderstanding by grace nothing lesse then the grace of

Præ-

Prædestination, and the grace of vocation :  
 by all his labour and paines he hath brought  
 vs no farther then to the Schoole of *Arminius*  
 and reades vs a Lecture out of that Chayre.  
 For they teach, that *the whole and entire decree*  
*of Gods election is nothing else, but a purpose to*  
*saue those that will beleue and perseuere ; That*  
*God fully electeth none, but vpon fore-sight of*  
*their faith, repentance and continuance therein ;*  
*That election is the effect of faith, not faith of*  
*election, and, in a word, That God electeth*  
*not persons but qualities.* Withall, for the  
 taking hold of offered salvation, they ac-  
 knowledge beside the good use of the gifts  
 of Nature ( which sometimes they call the  
*first grace* ) the motions also of Gods grace  
 for incitation. But in the *Worke* thereof  
 they acknowledge no power, but for-  
 sooth this worke must be onely *Oratorially*,  
 and *alluring*, as before I haue shewed ; where-  
 to the will may yeeld, *if it please*, or  
 freely take holde of mercy or leaue it.  
 And so Gods *Electing* of Saint Peter  
 must be *contingent*, and depend onely

1 Cor. 1. 2.

vpon Saint *Peters* voluntary accepration: which is to say, that hee choole God, but not God him. All these blinde fancies are overthrowne by the blast of one short sentence of the Apostle, *Your faith standeth not in the wisdom of man but in the power of God.* Though this *Appellant* scorneth the Synod of *Dort*, yet are not the Agents therein ashamed of their paines, in beating downe such high and proud thoughts, as these, rayfed vp against Heaven, to robbe God of his power, providence and wisdom.

Page 71. he saith. *That Deodate Minister and Professor of the Church of Geneva, professed to him his opinion in some points contrary to the conclusions of Dort.*

All the *English Divines* which were there, doe verily beleue this to bee vntrue, because they hold *Deodate* for an honest man. And to put this matter out of doubt, *Deodate* himselfe hath written to a learned and reverend Bishop of our Church, protesting that hee neuer spake any such thing as the *Author* of the *Appeale* imposeth vpon him, touching  
ing

ing the conclusions of that Synod. He, that durst deale so with *Deedate*, must needs loose credit in other things.

*Page 72. hee sayth, At the conference of Hampton Court, the Bishop of London Doctor Bancrofte called the Doctrine of Predestination a desperate Doctrine without any reproofe or taxation.*

I answer, what the Lord Bishop of London did then vnderstand to be a desperate Doctrine, I doe acknowledge so to be. The *Bishop of London* had reason, for speaking against a common *abuse* of that Doctrine. Our *Author* hath no reason to speake against the Doctrine it selfe. The *Bishops* words were these (which hee omitteth to wrong the *Bishop*) *Many in these times, neglecting holinesse of life, presume too much of persisting in grace, laying all their religion upon Predestination: If I shall be saued, I shall be saued: which he termeth a desperate doctrine, and who wil deny this as the Bishop deliuereth it? It was not the Bishops meaning to call the Doctrine of prædestination a desperate Doctrine, as*  
*Saint*



Saint Paul preacheth it, or as the 17. *Article* deliuereth it. The *Article* affirmeth, that the godly consideration of predestination, and our election in Christ is full of sweete, pleasant, and unspeakeable comfort to godly persons, and such as feelee in themselves the working of the spirit of Christ, mortifying the workes of the flesh — as well because it doth greatly establish and confirme their faith of eternall salvation to be enjoyed by Christ, as because it doth feruently kindle their loue towards God.

If the Author had bene but indifferently affected to the *Doctrine* of Predestination, and to the *Article* that proueth such comfort to be contained in it, and receiued by it, Hee would haue sayd somewhat of this comfort, which the godly receiue from this *Doctrine*: But he is pleased to finde nothing in Predestination but a desperate *Doctrine*: The *Article* sayth also; that for curious and carnall men lacking the spirit of God, to haue continually before their eyes the sentence of Gods Predestination, is a most daingerous downefall. The Bishop spake of these last words.

Our

Our learned *Ambor*, the determiner of the Doctrines of the Church of England, alloweth that the Doctrine of Predestination should be called a desperate Doctrine. (Hee cannot say here, that hee onely relateth the Bishops words, for therein hee hath wronged the Bishop, when hee relateth not his words rightly.) But the Doctrine of our Church in that Article sayth, that it is *full of sweete, pleasant, and unspeakable comfort to godly persons*. Hee hath handsomely maintayned the Doctrine of our Church, saying, that *the doctrine of Predestination is a desperate Doctrine*; without any mention of the abuse of it; which before Him, no Divine of the Church of England euer vttered.

Page 73. Hee sayth, *It is your owne Doctrine*, God hath appointed them to grace and glory, God according to his purpose hath called and justified them, therefore it is certaine that they must and shall be saved infallibly: Thus writeth the *Ambor* of the *Appeale* against his accusers.

I know not these men against whom hee writeth, but hee doth much honour them,

Lib. de Pra-  
dest. sanct. c. 17.

in saying that this is their Doctrine. Sir, is not this your Doctrine also? I am sure it is the Apostles Doctrine. *Quos iustificauit, glorificauit.* Saint Augustine draweth out of these words that Doctrine which this man condemneth. *Electi sunt de mundo ea uocatione, qua Deus id quod praedestinauit, impleuit: Quos enim praedestinauit, ipsos & uocauit, illa scilicet uocatione secundum propositum: Non ergo alios sed quos praedestinauit, ipsos & uocauit, nec alios sed quos ita uocauit, ipsos & iustificauit: nec alios sed quos praedestinauit, uocauit, iustificauit, ipsos & glorificauit.* He saith in the same place, *Hae est immobilis ueritas praedestinationis & gratiae.* Then according to these grounds (which Saint Augustine calleth the immouable truth of Prædestination, and grace) they whom God according to his purpose hath called, and justified, must and shall be saued infallibly. Sir, doe you pisse at this Doctrine? *Durum est contra stre-mulos calcitrare.* The words are short and playne; *Quos iustificauit, glorificauit:* They must and shall be glorified, because the word  
of

of God must and shall be true. These things are not, as *This man* in scorne calleth them, *Scholasticall speculations*; they are the *Grounds* of our *Saluation*.

The chiefe and *corner stone, elect and precious* is vnto some a *rocke of offence*: Men may dash themselves against this rocke, but they cannot shake it, they cannot hurt or remoue it. Againe, these short words, *Quos iustificauit, glorificauit*, doe viterly shake in peeces that new doctrine of his, where he laboureth (but in vaine) to proue, that a man so justified may fall away *totally* and *finally* *Quos iustificauit, glorificauit*: If they who are justified according to Gods purpose shall infallibly be glorified; then can they neuer fall away *totally* or *finally*. Yes, saith he, *they may fall away totally, though not finally*. It seemeth that *This man* maketh some account of this conceit; for he hath spoken of it at other times, that a man may fall away *totally*, but not *finally*. If *He*, or any man, could proue by euident Scripture, that a man that is Predestinated, Called, and justified, according to Gods purpose,

pose, may fall away *totally*; then will I yeeld  
 that he may fall away *finally*. It is a weake  
 conceit to thinke that he shall *stand finally*,  
 that *falleth away totally*. For if all grace be  
 gone, *totally* lost, then must the man come  
 to *another* Predestination, *another* Calling,  
*another* justification, *another* Regeneration,  
*another* Adoption. But then must this man  
 set vp *another* Schoole of Divinity. For  
 by that knowledge of Divinity, which  
 is receiued amongst vs, and  
 hitherto preserved, these  
 things cannot  
 stand.

## A IOYNT



d  
e  
e  
e  
o  
o  
n  
r



A  
JOYNT  
ATTESTATION,

Avowing that the Discipline of the  
Church of ENGLAND was not impea-  
ched by the Synode of Dort.

---

*Part of  
preceding*

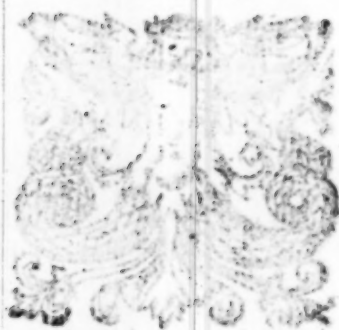


---

L O N D O N,  
Printed by M. Flesher for R. Mylbourne, and are  
to be sold at his shop at the great South-doore  
of Pauls. 1 6 2 6.

# A T O Y N T A T T E S T A T I O N

Showing that the Discipline of the  
 Church of England was not im-  
 posed by the State of Rome.



L O N D O N  
 Printed by M. Fletcher for R. M. Johnson, and are  
 to be sold at his shop at the great South-door  
 of St. Paul's Church. 1788.

(1)



# A I O Y N T ATTESTATION,

avowing that the Discipline  
of the Church of England was  
*not impeached by the Synode of*  
D O R T.



T behooveth  
him, that pre-  
tēdeth to frame  
*A just Appeale*  
*from unjust Infor-*  
*mers*, therein to  
keepe himselſe  
cleare from the  
juſt imputation of unjuſt informing. Yet  
hath the Author of the Treatiſe, ſtyled  
*Appella Caſaream*, raſhly and without  
A 3 ground



ground cast a foule blot upon the Synode of Dort in generall, and consequently in common reputation upon all the members thereof; among whom those Divines, that were by his late Majesty of blessed memory sent thither, and concurred in the Conclusions of that Nationall Synode, are in speciall ayimed at, as having betrayed, or impeached the government of their Reverend Mother. *The Discipline of the Church of England* (saith hee) *in that Synode is held unlawfull.* And againe, *The Synode of Dort in some points condemneth upon the Bye even the Discipline of the Church of England.*

*Appeale  
page 70.*

*Page 108.*

Was that distressed Church, in the midst of her distractions about matter of Doctrin, so wily in her intentions, as to make preposterous use of their neighbors assistance, and to draw them in for concurrence, in matter of Discipline, with a forreine sister against their owne Mother? Were those, that hence ayded that Church, *tam naris obesa*, so dull of ap-

(3)

apprehension, as not to perceiue the interest of their owne? Or did they de-meane themselves *tam sublesta fide*, so perfidiously, as to suffer the government of this renowned Church, so much as upon the Bye, to bee condemned by others there, and to sit downe by it?

Had there been any colour for such surmise, it might have pleased the *Appealer*, or *Appeacher*, before he Recorded in print such his odious Information, tendered to his Majesties owne hands, to have demanded in private such a question of some of those, from whom in all likelihood hee might have received particular satisfaction. Civill correspondence required no lesse of him towards those, whose persons hee professeth to respect *Page 69.* for ancient acquaintance, and other causes.

The best is, though himselfe, for his own part, doth often salute that Synode with the complements called in Rhetorique *χρδασις*, and *μικμεσις*, *Non equidem* *Page 107.*  
*in video,*

Page 71.

Page 108.

Page 56.

Or 72.

*invidio*, and such like flowers strewed along his Treatise, yet in his indulgence hee giveth others, as cause, so leave to speake in their owne behalfe. *Let them looke to it, and answer for it, whom it concerneth.* And againe, *Let them, that are interested, plead for themselves.* Wee therefore, who have hereto subscribed our names, being interested in that Synode, and withall deeply in this crimination of Puritanisme, can doe no lesse then answer, and cleare in some publique manner this slander published against us.

And first in generall to remove the often objected suspicion of complication betweene *foreine Doctrines and foreine Discipline*, wherby is intended, that there is a kinde of naturall consanguinitie betweene that Doctrines (which odiously hee styleth *foreine*) subscribed unto by that Synode, and the *Presbyteriall Discipline* established in that and other forein Churches: wee answer, that in the *Netherlands*

*therlands*, the party opposite unto that *Synode*, and most aggrieved with the Conclusions thereof concerning the Points controyerted, are notwithstanding as vehement and resolute maintainers of the Ministeriall Parity, as any that concluded, or accepted the judgement of that *Synode*. Moreover, in our private conversing with the most eminent of the Ministry there, wee found divers times, upon occasion of our declaring unto them the order and manner of our Church-government, that they were more ready to deplore, then defend, their owne estate, and wished, rather then hoped, to bee made like the flourishing Church of *England*. Nor were these therefore the lesse ready to concurre for the *Dort* Conclusions, but were rather of the principall and forward actors therein.

Secondly in speciall we plead against a supposed act of damning our owne Episcopall discipline. Which inditement,

B

in

in faire accusation, should have beene layed more particularly, what action, what Session, what Conclusion. Now are wee put to seeke, not so much our defence, as our fault. And for such surmise wee can finde no other footing, then (possibly) in the approbation of the *Belgique Confession*, propounded to the Consideration of the Synode about a weeke before it brake up.

This Confession (composed *an.* 1550, and received in their Church, and in the *Wallon* Churches, ever since the first reformation of Religion) is unto them, for consent in Doctrine, a Rule not much unlike to our *Articles of Religion* here established. Which as it was formerly *anno* 1583 accepted and approved by the Reformed *French* Church in a Nationall Synode at *Vitree*, so upon the opportunitie of this Nationall Synode the State and Church there recommended the same to more publique judgement for further establishment.



(7)

And because two or three Articles thereof concerned Church-discipline, and avowed a Parity of Ministers, they, prudently fore-seeing that the *Britaine Divines* would never approve, but rather oppose the same, did therefore provide that before the examining or reading thereof, protestation should be made by the *President* of the Synode, that nothing, but the Doctrinall points, was to be subjected to their consideration and suffrages: and for the surer preventing opposition or dispute, the Articles concerning Discipline were accordingly retrenched and suppressed in the reading of that Confession to the Synode.

If therefore the *Britaine Colledge* had in their suffrages onely answered *ad quaesita*, concerning Doctrine, and uttered no opinion at all *de non quaesitis*, concerning Discipline, they thinke they had not herein beene wanting to their Synodicall duty and calling. The rather for that

B 2

I They

1 They were sent thither to endeavour the peace and composure of that distracted Church, by expressing their judgments in the Points there already controverted, not by intruding in matters not at all questioned among them.

2 Among the Instructions given them by his Majesty, they had none to meddle with the Discipline there established, but had charge to use moderation and discretion, and to abstaine from multiplying of questions beyond necessity.

3 In that subject there was no hope, or possibility of prevayling by argument or perswasion, especially in that Church, where the Civill government is popular, and so complyeth more easily with Ecclesiastique Parity.

Yet wee thought not fit to content our selves with warrantable silence; but, upon our returne from that Synodical Session to the place of our private Collegiate meeting, wee diligently perused the *Confession*, not onely for points of  
Doctrinē.

Doctrin referred to our judgements, but also for those excepted Articles touching Discipline. And consulting together what was fit to bee done in delivering our opinions the next day, wee joyntly concluded, that, howsoever our Church-discipline had not beene Synodically taxed, nor theirs avowed, yet it was convenient for us (who were assured in our consciences that their *Presbyteriall Parity, and Laicall-Presbyterie* was repugnant to the Discipline established by the Apostles, and retayned in our Church) to declare in a temperate manner our judgement as well concerning that matter, though by them purposely excepted, as the other expressly referred to us. Accordingly the next morning, when suffrages were to passe concerning the Doctrin comprised in that Confession, wee (having by our place the prime voyce in the Synode) gave our approbation of the substance of the doctrinall Articles, with advice touching  
some

some incommodious phrases; and with-  
 all (contrary to the expectation of the  
 whole Synode) wee added expresse ex-  
 ception against the suppressed Articles,  
 with some touch also of Argument a-  
 gainst them. Which our Contestation,  
 or Protestation (for so may it bee styled)  
 was principally performed by him,  
 whom for prioritie of age, place, and  
 dignitie it best became, and from whose  
 person, and gravitie it might be the bet-  
 ter taken by the *Civill Deputees of the*  
*States* there present.

Therein he professed and declared  
 our utter dissent in that point : and fur-  
 ther shewed that by our Saviour a Pa-  
 ritie of Ministers was never instituted,  
 that Christ ordained twelve Apostles  
 and seventy Disciples ; that the authori-  
 tie of the twelve was aboue the other :  
 that the Church preserved this order left  
 by our Saviour. And therefore when the  
 extraordinary authoritie of the Apostles  
 ceased, yet their ordinarie authoritie con-  
 tinued

tinued in Bishops, who succeeded them, who were by the Apostles themselves left in the government of the Church to ordaine Ministers, and to see that they who were so ordained, should preach no other doctrine: that in an inferiour degree the Ministers, that were governed by Bishops, succeeded the 70 Disciples: that this order hath bin maintained in the Church from the time of the Apostles. And herein he appealed to the judgement of Antiquity, or of any learned man now living, if any could speak to the contrary, &c.

In giving our severall suffrages the same exception was seconded by the rest of us *Collegues*, partly by other allegations, and partly by brieve reference to this declaration made *communi nomine* by our Leader. To this our exception and allegations not one word was answered by any of the Synodiques either Strangers or Provincials. So that herein we may seeme to have had either their consent

*Ignat. Epist. ad Philadelph.*  
*Tertul. de Baptismo.*  
*Hieronym. Epist. ad Marcellam.*  
*Aug. in Psal. 44.*  
*Epiphan. haeres. 75.*



sent implied by silence, or at least approbation of our just and necessary performance of our bounden duty to that Church, whereunto they all afforded no small respect, though differing in government from their severall Churches.

Herein perhaps by some we might be deemed rather to have gone too farre in contestation and upbraiding, *quasi in os*, the Civill Magistrate, and Ministry there with undue forme of government of that Church, whose doctrine onely was offered to our opinions.

But on the contrary part it hath bin suggested here at home by some, that herein wee came short of our duty, that we ought to have stepped yet farther by exhibiting in writing a formall Protestation to bee entred, and kept by the Actuary of the Synode. Whereto we answer.

- First that the course there taken for the
- manner of delivering our judgements,
- was not (as in the 5 Questions controverted)

verted) by subscription, but onely by vocall suffrage: which gave no oportunitie of putting in a written Protestation; whereas, if we had subscribed our names unto that Confession, we would infallibly have added with the same penn our exception against the Articles concerning Discipline.

Secondly in that vocall proceeding had we been overborn by the multitude of their voyces, or receiued any grievance or affront from them touching Discipline, we would have releevd our just cause either by written Protestation, or better meanes. But when as neither the Civill Magistrate (in whose hearing our exceptions were constantly uttered) did gain-say us, nor any of the Divines in the Synode once opened their mouths either in offence of our government, or defence of their owne, what needed we to redouble our stroke upon those, that turned not upon us?

*Rixa suum finem, cum filet hostis, habet.*

C

Per-

Peradventure some hot spirit would not have rested in a formall recorded Protestation neither : but would have charged those Churches to blot those Articles out of their Confession , and forthwith to reforme their government; otherwise not have yeelded approbation to any Article of Doctrine, as there comprised : but renounced the Synode, and shaken off from his feet the dust of *Dort*, *I have nothing to doe with your Conclusions. I have no part nor portion in them. What ends you have, how things are caryed, I cannot tell; nor care.*

We confesse, we were, and are, of another minde; our owne dispositions, and the directions of our blessed Peacemaking King, kept us from kindling new fires, where we had worke enough to quench the old. We then thought (and so still in our consciences are confident) that we forgot not our duty to our venerable and sacred Mother the Church of *England*, but tooke a course

con-

conformable to the rules, as wel of filiall  
observance, as of Christian moderation.

And even then (according to our  
custome of weekly transmitting into Eng-  
land brieve narrations of the proceedings  
in each severall Session to be imparted to  
his Majesty) we by the next messenger  
sent our relation hereof, as no whit asha-  
med of our deportment herein. Which,  
because it was then framed, when we  
did not imagine that any quarrell would  
be picked against us, for more impartiall  
and unpassionate attestation, is here in-  
serted, as much as concerneth that parti-  
cular.

1619. April. 29 stylo novo. Ses-  
sione 144 pomeridiana.

*Gregorius Martini, unus ex politicis ad Sy-  
nodum delegatis, Hagâ jam recens reversus,  
narrat quanto Dni Ordines gaudio affician-  
tur de singulorum in Canonibus sanciendis  
unanimes consensu. Eo nomine Theologis cum  
exteris tum Provincialibus gratias habere  
eorum Dominationes ob labores Synodicos ex-  
antlatos.*

*antlatos. Proximo in loco postulare ut Confessio Belgica perlustretur : ita tamen ut sine gravi causa nihil immutetur, nec phrasium Grammaticarum argutijs curiose insistatur. In eadem judicijs Synodicorum subjiciuntur tantum ea, quæ doctrinam spectant, omisis prorsus ijs, quæ disciplinam. Intercurrit questio de authentico exemplari. Sumitur illud quod in Ecclesiarum reformatarum Confessionibus habetur. Totum perlegitur, pretermis-  
sis, qui disciplinam Ecclesiasticam attinent, articulis.*

*Sessio. 145. April. 30. antemeridiana.*

*Rogantur de hac Confessione suffragia. Dominus Episcopus Landavensis omnia doctrinae capita probat. Interea tamen de disciplina paucis monet. Nunquam in Ecclesia obtinuisse Ministrorum paritatem, non tempore Christi ipsius, tunc enim duodecim Apostolos fuisse Discipulis superiores : non Apostolorum ætate, non subsequutis seculis. Nec valere rationem in hac Confessione usurpatam ; nempe quia omnes sunt æquæ ministri Christi. Nam & 70 discipuli erant Ministri Christi ; æquæ*

\* In the more correct edition (then promised, and since published among the Acts of the Synode) *Articulo 31.* the words *æquæ* and *æqualem* are cashiered.



*æquæ ac Apostoli: non tamen inde Apostolis  
 æquales: et omnes omninò homines sunt æquæ  
 homines: non inde tamen homo homini non  
 debet subesse. Hæc non ad harum Ecclesiarum  
 offensionem, sed ad nostræ Anglicanæ defensi-  
 onem se submonuisse professus est. A reliquis  
 Britannis nonnulla alia sunt subnotata de  
 libero arbitrio, de passiva Christi obedientia;  
 præsertim vero de phrasi nimis dura & gene-  
 rali, cum dicatur de Canonicis libris nullam  
 unquam fuisse controversiam: Quæ quidem  
 incommoda phrasis vitio interpretis irreprese-  
 rat, cum in originali Gallicana benè se habeat.  
 Item exceptioni de disciplina adjicitur à reli-  
 quis Britannis similis exceptio, si quid contra  
 legitimos ritus externos generaliter ibidem  
 statuatur. Britannorum interpellationi à Sy-  
 nodicis responsum ne quidem.*

About a yeare after our returne the  
 Acts of the Synode were published in  
 print, wherein among other particulars,  
 the Belgique Confession is at large set  
 downe in 37 Articles. Whereof two  
 or three containe matter of Discipline

receiued in those Churches; These be-  
like our Censurer viewing, *prout jacent*  
*in terminis*, thereupon, without any fur-  
ther search, concluded, that Synode Guil-  
ty and condemnable, as *condemning the*  
*Discipline of the Church of England*. But  
still wee hold our selves to stand cleare,  
and therefore prosecute our Appeale  
from the rash sentence of this Appellant,  
alleadging for our selves

1. Though all and singular the Ar-  
ticles there comprised had passed Syno-  
dicall scrutiny, and beene approved ca-  
nonically, yet will it not follow, that all  
and every the Synodiques there gave  
consent thereto. For this approbation  
might have passed by the votes of the  
*major part, etiam reclamantibus Britannis*,  
who for number were not considera-  
ble among so many both other strangers  
and Provincials. And so a favourable  
construction might have exempted the  
*Britaine Divines* from (that which is  
here covertly put upon them) being  
thought

thought to reach forth their hand to the striking their Mother.

2 We deny that upon view of those *Synodall Acts* we by presumption in Law need to be put to our purgation herein, as members involved in a Capitular decree of the whole Body. For in point of Discipline there passed no Act at all, there was no proposition made: as evidently appeareth by the same booke of the *Synodall Acts*, in the narration of the proceedings about this *Belgique Confession*, where the matter subjected to deliberation is recorded with limitation, first positive, *quæ ad dogmata & doctrinæ essentialiam pertinerent*, points dogmaticall, and pertaining to the essence of Doctrine: then exclusive, *Monitum proinde fuit eo tempore Articulum* \* *trigesimum primum & secundum non esse examinandum: quia in utroq; de ordine Ecclesiastico, quem exteri nonnulli à nostro diversum habent, ageretur.* Declaration was accordingly made at the same time that the thirtieth, first, and second Articles

*Acta Synod. in folio. edit. Dord. Sess. 144. pag. 301.*

\* The word *trigesimum* should have beene twice repeated, which by the mistake was here cast out as redundant. And upon this error the word *utroq;* crept in for *illis*.

ties were not to be examined, because in them Ecclesiasticall Order or Church government was handled, wherein some strangers (namely the Church of England) differ from ours, (namely from that of the Church of the Netherlands.) This recorded testimony of so expresse withdrawing from the eye of the Synode all view of Church discipline might demonstrate to any indifferent peruser of those *Acts*, that there was no possibility of Synodical condemning, so much as upon the Bye, the Discipline of the Church of England in such examining the *Belgique Confession*.

As for our manner of examining and judging thereof, though it be not so particularly set downe in the said printed *Acts*, as we could have wished, & would have provided for, had wee beene made acquainted with any intent of their publication, yet is it in some sort touched in the same page in that very narration of the next Session, testifying a cautelous delivery

delivery of our judgements. *Declaravit clarissimi Magnæ Britannia Theologi se Confessionem Belgicam diligenter examinasse, nihilque in ea deprehendisse, quod ad fidei quidem dogmata attineret, quod verbo Dei non consentiret.* The Divines of great Britaine declared, that they had diligently examined the Belgique Confession, and that therein (for as much as concerned dogmaticall points of faith) they found nothing, that agreed not with the Word of God. Which reservation implyeth that somewhat else (which did not cōcerne point of faith, but other matter) received not their approbation. It may be sayed (and so wee our selves say) that the disposers and publishers of these Synodical Acts had done more right to the Britaine Divines, if speciall mention had beene made of that other matter not approved by them, and of their particular exceptions against the Articles, which concerned Church government. But, it seemeth, (as in most other vocall passages in this Synode) the Actuary here intended abridgement in what he set downe

Page 301.  
Sess. 145.

D

and



and meant not to expresse in particular what was sayd by any concerning points not propounded to Synodical deliberation, especially touching upon so tender a string as the open impeachment of their owne established Discipline. And so they thinke that they have given us our due herein, partly by thus pointing afar off to what we did in our owne defence, leaving the reader to finde it by implication, and partly by recording that all Synodical proposition and approbation of this Confession was confined to matter of Doctrine onely.

(According to which reserved forme of expression the President of the Synode, in the great Church of Dort (immediately after the publication of the Synods Judgment upon the five Controversies) notifying the approbation of this Confession sayed (not that the whole, and every parcel, was approved, but) *doctrinam in Confessione comprehensam, in Synodo relectam, atque examinatam, Aut orthodoxam &c. fuisse approbatam.* The doctrine comprised in

At. Synod.  
Page 322.

was

Q

that

that Confession, read over in the Synode, and examined, was approved as orthodoxe. Which style of speech excludeth whatsoever is there comprised concerning, not Doctrine, but Discipline, whatsoever was not examined Synodically, nor so much as read in the Synode, whatsoever in common understanding admitteth not the title of Orthodoxe, which attribute is proper unto dogmaticall points. In this sense, and of this subject they did, and well might, there alleadge the cōcording judgements *omnium tam exterorum, quam provincialium Theologorum*, of all the Divines, as well strangers, as Provincials. Nor had we cause to expect, that in such publication of the whole Synods doctrinall consens they should trouble their owne people with expressing the dissent of some few of the *Extremi* in matter of Church discipline. Which our dissent they have delineated in this Record of their Acts, though over-veiled for their owne peace, yet transparent enough for our defence.

But our ill happ belike it was, that he, who turned over all the leaves of the *Belgique Confession* there set forth, to finde the Articles concerning Discipline, could not intend to cast his eye upon the page next fore-going that *Confession*, to view the limited manner of both propounding, and approving that body of Articles. Which limitation had he seene and considered, (so confident are we of his ingenuitie) he woud not have cast this harsh imputation upon us.

And now being better informed by this our true account of the cariage of that businesse, he that hath traduced us, will (we hope, and crave) make us some competent satisfaction, by acknowledging his over-sight, and recalling what he hath unadvisedly written to our prejudice. Which reparation we have the more cause to expect, for that, upon credence yielded to this his Information, this imputation hath of late bin further, upon the By, grated on and upbrayded in the audience of divers personages of

note, whose opinions of us we have great cause to respect.

As for our selves, in the integritie of our consciences we herein doe not decline the judgement of any indifferent unpassionate man; and such, we hope, this true and plaine Narration will satisfie. But above all, according to our duty and desire, we humbly submit this, and all other our actions concerning our calling, to the judgement of our most venerable Mother the Church of *England*. From whose sacred rule (we avow) we have not swarved, nor any whit impeached her Discipline, or authorised Doctrine, either abroad, or at home. And as in that Synode our speciall care, and perpetuall endeavour was to guide our judgements by that sound Doctrine, which we had received frō the Church of *England*: so were we farre, and ever shall be, from usurping our Mothers authoritie, or attempting to obtrude upon her children any of our Synodical conclusions, as obligatory to them: yet remaining

maining our selves never the lesse, resolved, that whatsoever there was assented unto, & subscribed by us concerning the five *Articles*, either in the joynt *Synodical* Iudgement, or in our particular *Collegiate* suffrage (styled in the Acts of the Synode *Theologorum Magnae Britanniae Sententia*, and at large extant there) is not only & warrantable by the holy Scriptures, but also conformable to the received Doctrine of our said venerable Mother. Which we are ready to maintaine, and justifie against all gain-sayers, whensoever we shall be thereunto called by lawfull Authority.

*Ita attestamus*

GEORGIVS *Cicestriensis* Episcopus.

IOHANNES *Sarisburiensis* Episcopus.

Gualterus *Balkanquall* Decan. *Roff.*

Samuel Ward *Pub. profess. Theol. in Acad. Cant. & Coll. Sid. Praefect.*

Thomas Goad *Sacrae Theol. Doctor,*

---

FINIS.





AN  
EXAMINATION<sup>No. 7</sup> (843)

Of those things wherein the *Author*  
of the late Appeale holdeth the Doctrines  
of the Pelagians and Arminians, to be the  
Doctrines of the Church of England.

---

Written by GEORGE CARLETON D<sup>r</sup>.  
of Divinitie, and Bishop of Chichester.

---

The second Edition, Revised and enlarged by the *Author*.

---

Wherevnto also there is annexed a Joynt Atte-  
station, avowing that the Discipline of the Church  
of England was not impeached by the Synod  
of DORT.

---

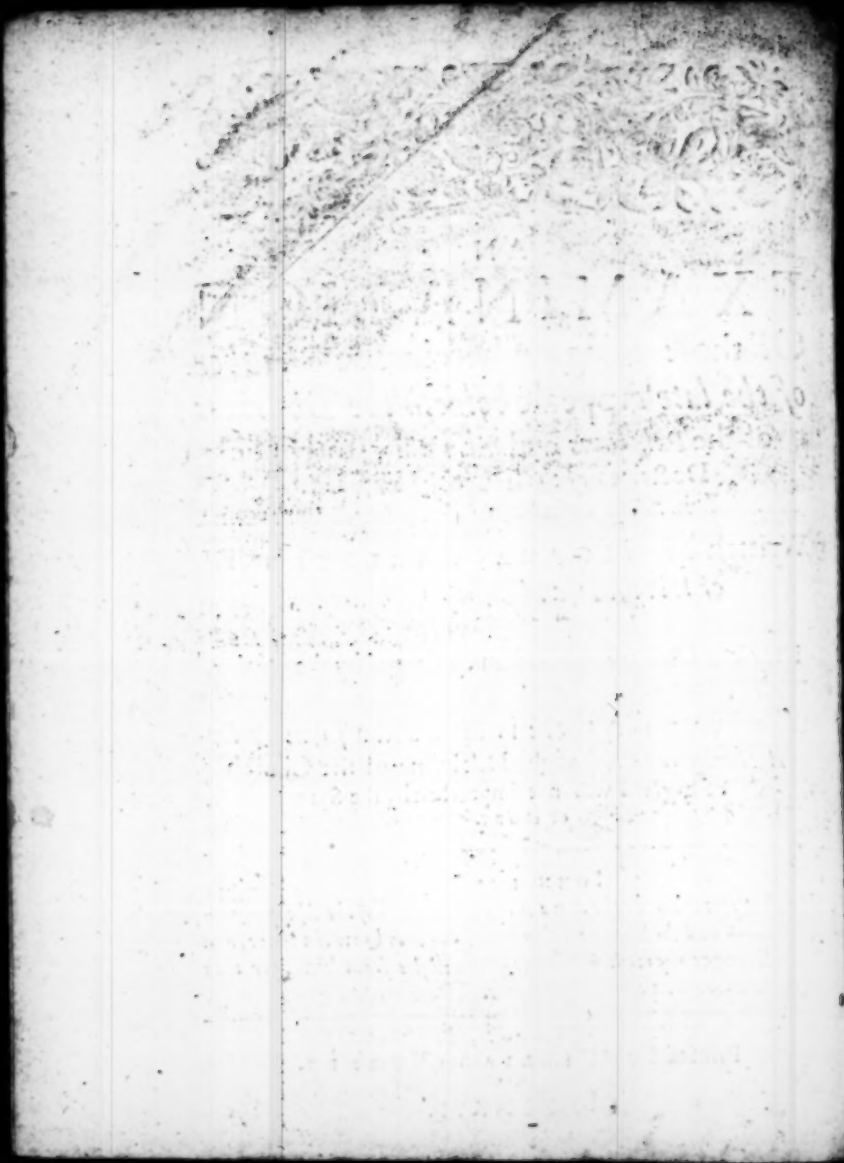
JOHN 10. 2. 4. 5.

He that entresth in by the doore is the Shepheard of the Sheep —  
— and the Sheepe follow him; for they know his voyce, and  
a stranger they will not follow, but will flee from him, for they  
know not the voyce of Strangers.

---

LONDON,  
Printed for WILLIAM TURNER.

MDCCXXVI.





TO THE MOST  
HIGH AND MIGHTY  
PRINCE, CHARLES, BY THE  
GRACE OF GOD, KING OF GREAT  
Brittaine, France, and Ireland, Defender  
*of the Faith, &c.*

Most Gracious and Dread Soueraigne,



Vch Princes as are ray-  
sed by God for some  
*great* and good *service*,  
are many times incū-  
bered with *great troubles*,  
that they may be tried. Of this your  
M<sup>tie</sup> hath had experience. For besides  
the great perils out of which God hath  
deliuered you, and brought you home  
in safetie to the ioy of all your faithfull

A 3

sub-

*The Epistle Dedicatory.*

subjects: two other great daingers haue  
assailed your kingdome of late, the  
• *Plague* and the *Pelagian heresie*, the  
one destroying *bodies*, the other *soules*.  
This latter hath bene creeping in cor-  
ners heretofore, but of late hath come  
in more publique shew, then euer be-  
fore, and dedicated to your M<sup>tie</sup>, in a  
booke intituled *An Appeale to Caesar*,  
wherein the *Author* hath with confi-  
dence deliuered the *doctrines* of the *Pe-*  
*lagians* and *Arminians* for the *doctrines*  
of the *Church of England*. By this our  
dangers grow great and come neere vs.  
When the *Church* is in danger, to whō  
may we flie vnto for helpe next vnder  
God, but only to your M<sup>tie</sup>, whom God  
hath set a *nursing father* of his *Church*  
here. Of necessity these things must be  
brought to your M<sup>ties</sup> knowledg,  
whose godly care is, that this *Church*  
which

*The Epistle Dedicatory.*

which hath thus long prospered and flourished, by the blessing of the Almighty, and the fauor of godly & gracious princes, may not loose that honor vnder so good & gracious a king, which it hath held vnder your noble predecessors. I wil not say, *Defende me gladio*, but defend the *truth & faith*, whereof God hath made you *the Defender*, and God (who only is able) wil not faile to defend you. I end with that propheticall promise, which I beseech the God of heauē to make good to your M<sup>tie</sup>. *No weapōs that are made against thee shall prosper, Ez. 54. 17. and euery tongue that shall rise against thee in iudgement, thou shalt condemne: this is the heritage of the Lords seruants, and their righteousnesse is of me, saith the Lord.*

Your M<sup>ties</sup> most humble seruant  
and Chaplaine,

GEOR. CICESTRIENSIS.



# ΑΝΑΚΕΦΑΛΑΙΩΣΙΣ

## OR RECAPITVLATION

of the Chiefe passages in  
this Booke.

**C**HAP. 1. *The State of the Controuersie, and a summary proposall of the things handled in the booke following. Page 1.*

**C**HAP. 2. *An Introduction for the better understanding of the Controuersie following. Pag. 6.*

**C**HAP. 3. *An Examination of the respectiue pretended decree of Predestination. Pag. 11.*

**C**HAP. 4. *A preuention of such answers as may bee made against that which hath beene deliuered in the former Chapter. Pag. 49.*

**C**HAP. 5. *Of perseuerance in Grace, and falling away from Grace. Pag. 63.*

**C**HAP. 6. *That perseuerance to the end is a gift of God, giuen to true beleeuers, flowing from Gods purpose and Predestination. Pag. 68.*

**C**HAP. 7. *Saint Augustines doctrine in the matter of the perseuerance of the Saints of God. Pag. 79.*

**C**HAP. 8. *How the same doctrine was continued in the Church, pag. 93.*

**C**HAP. 9. *An examination of the Arminians definition of Grace. pag. 102.*

**C**HAP. 10. 11. 12. 13. & 14. *A view of some particular escapes in the Appeale. pag. 109 & seqq.*

*A ioynt Attestation, avowing that the Discipline of the Church of England was not impeached by the Synod of Dort.*



## CHAP. I.

*The state of the Controuersie, and a summary Propositionall of the things handled in the Booke following.*

**T**HE *Authour* of the *Appeale* hath troubled the Church of ENGLAND with strange Doctrines in two things especially: *First*, in the Doctrine of *Predestination* he attempteth to bring in a decree *Respective*, which he taketh for granted to bee the Doctrine of our Church: But this will neuer be granted by *vs*, nor proued by him: *Secondly*, he taketh it likewise for granted, that the Doctrine of our Church is, that a man may fall away from grace *totally* and *finally*. If his meaning be, that such as are called and iustified

B

accor-

(2)

• according to Gods purpose, may so fall away, this was neuer a Doctrine of the Church of England. If his meaning be, that others may  
• fall away, which are not called and iustified according to Gods purpose, then hath hee troubled the Church with an idle Discourse to no purpose: For in this he hath no Aduersary. For it is necessary in the beginning to agree vpon the state of the question. *S. Augustine* sets it in these tearmes: They that are called and iustified according to Gods purpose, cannot fall away. Now against this question proposed in these tearmes, the Author of the *Appeale* disputeth: For *pag. 73.* scorning and reiecting this Doctrine, he writeth against his informers as he calleth them, thus. *It is your owne Doctrine, God hath appointed them to grace and glory, God according to his purpose hath called and iustified them, therefore it is certaine that they must and shall be saued infallibly.*

In the matter of Predestination I haue euer beene fearefull to meddle; it is one of the greatest and deepest of Gods Mysteries: We are with reuerence to wonder, and with Faith and Humility to follow that which God in  
his

(3)

his Scriptures hath reuealed in this point, and there to stay. But it hath beene the vnbridled humour of some, to be still prying into Gods secrets, and to runne rashly and irreuerently into these Mysteries. These things were neuer so irreuerently handled by any, as they haue beene of late by the *Arminians*. The Author of the Appeale, doth complaine of some who *αὐθιγὰς ἁπλῶς καὶ πρὸς ἀνθρώπους* doe conclude vpon Gods secrets. I would to God, that he had beene as carefull to auoide that fault in himselfe, as he was to reprove it in others:

*Tostatus Abulensis* hath a remarkeable speech: *Tostatus in Genes. cap. 17.*

*In nulla materia periculosius erratur, quàm in hac de prædestinatione: Eligerem enim magis contra totius fidei veritatem peruersè sentire, & in hac non errare, quàm in omnibus rectè iudicando in hac sola deniare.* The speech is strange, but he intended to shew, that error is more dangerous in this point, then in all other: His reason is, *Quia ex nulla speculatiua cognitione tantum finis noster statuitur, & operationes diriguntur.* And againe: *Scientia de prædestinatione specialiori modo, quàm omnes aliæ, à Deo est; ex hac enim perditio vel saluatione nostra exordium sumit:* Therefore his aduice

is, that men should bee very sparing in the handling of such a Myſtery : which aduice I am alſo deſirous to follow : yet heere I am drawne into it againſt my will. For when ſuch men as ſeeme to haue little reuerence to ſo high a Myſtery, runne rathly and boldly into it, & (as it may ſeeme) without great præmeditation of the matter, which they ſhould haue thought on, conceiuing things contrary to that, which wee haue receiued from the Scripture, I may not be ſilent: For that were, as much as in me is, to betray the Truth. Yet my care ſhall be to ſay no more heerein, then I ſhall bee drawne neceſſarily to ſpeake for the Truth; and to remooue that which hath beene erroneouſly preſumed by others: For then is a man bound to maintaine the Truth, when it is oppugned.

It troubled mee not a little, I confeſſe, that I am to deale with a Miniſter of the Church of *England*; one that hath beene mine ancient Acquaintance, of whom I had greater and better hopes: But in Gods Cauſe all reſpects of Friendſhip and Acquaintance, yea if it were of blood and kindred,

muſt



(5)

must giue place to the Truth. *Leuy* sayde to his Father and to his Mother, *I haue not seene him, neither knew hee his Brethren, nor knew his Children : For they obserued thy Word and kept thy Commandement : Deut. Chap. 33. verse 9.* And this is the way to doe him good : For I am not out of hope of reclaiming of him, seeing hee hath promised, that if the euidence be cleare against him, or if he bee conuicted *per testes idoneos* to haue erred, he will recall it. The *Scriptures*, the ancient *Fathers*, and the *Doctrines* of the *Church of England* are *testes idonei*. I shall deale freely and plainly. For the ordering of the whole : First, after a brieft *Introduction* set downe for the better vnderstanding of the controuersie, I will examine his extrauagant opinions concerning the *respective* decree of *Predestination*, and after, of *falling away* from Grace. Last of all, some *particulars* in his Booke.

This I doe not vndertake vpon any confidence that I conceiue in my selfe; I know many in our Church more worthy & able then my selfe, and I thanke God for them: But

as heretofore I haue had experience of Gods mercy, and found that the loue of the truth hath in other things enabled mee to defend the Truth, and helped me to know the Truth, so I rest vpon the same helpe : I seeke Gods Truth, which will not faile them that seeke and loue it. And if any man of greater confidence in his wit and learning, will enter vpon the Defence of the Appeale (for I haue heard the whisperings) I shall bee willing to spend the rest of mine old dayes in this, for they cannot be spent in a better seruice.

---

## CHAP. II.

*An Introduction for the better vnderstanding of the  
Controuerſie following.*

**T**HE Church of England was reformed by the helpe of our learned and Reuerend Bishops, in the dayes of King Edward the sixt, and in the beginning of the Reigne of Queene Elizabeth. They who then gaue that forme of reformation to our Church, held consent in Doctrine with Peter Martyr, and

and *Martin Bucer*, being by authority appointed Readers in the two Vniuersities; and with other then liuing, whom they iudged to be of best learning and soundnesse in the reformed Churches: and of the Ancients especially with *S. Augustine*, and were carefull to hold this Vnity amongst themselues, and with the reformed Churches. For that these worthy Bilhops who were in the first reformation, had this respect vnto *P. Martyr*, and *M. Bucer*, it is apparent, both because the Doctrine of our Church doth not differ from the Doctrine that these taught, and because that worthy Arch-bishop *Cranmer* caused our Leiturgy to be Translated into Latine, and craued the consent and iudgement of *M. Bucer*, who gaue a full consent thereto, as it appeareth in his workes, *Inter opera Anglicana*. And *P. Martyr* being likewise requested, writeth in his *Epistles* touching that matter, his iudgement and consent of the gouernment and discipline of our Church.

This vniformity of Doctrine was held in our Church without disturbance, as long as those worthy Bilhops liued, who were employed

ployed in the reformation.

For albeit the *Puritanes* disquieted our Church about their conceiued *Discipline*, yet they neuer mooued any quarrell against the Doctrine of our Church, which is well to be obserued. For if they had embraced any Doctrine which the Church of *England* denied, they would assuredly haue quarrelled about that aswell, as they did about the Discipline. But it was then the open confession both of the *Bishops* and of the *Puritanes*, that both parts embraced a mutuall consent in Doctrine, onely the difference was in matter of inconformity : Then hitherto there was no *Puritan* Doctrine knowne.

The first disturbers of this vniformity in doctrine, were *Barret* and *Baro* in *Cambridge*, and after them *Thomson*. *Barret* and *Baro* began this breach in the time of that most reuerend Prelate, Arch-bishop *Whitgift*.

Notwithstanding that these had attempted to disturbe the Doctrine of our Church, yet was the vniformity of Doctrine stil maintained.

For when our Church was disquieted by  
*Barret*

*Barret* and *Baro*, the Bishops that then were in our Church, examined the new Doctrine of these men, and vterly disliked and Reiected it : And in the point of Predestination confirmed that which they vnderstood to be the Doctrine of the Church of *England* against *Barret* and *Baro*, who oppugned that Doctrine.

This was fully declared by both the Archbishops, *Whitgift* of *Canterbury*, and *Hutton* of *Yorke*, with the other Bishops and learned men of both Prouinces, who repressed *Barret* and *Baro*, refuted their doctrine, and iustified the contrary, as appeareth by that *Booke*, which both the Archbishops then compiled.

The same Doctrine which the Bishops then maintained, was at diuers times after ap-  
proued, as in the *Conference at Hampton Court*, as will be hereafter confirmed. And againe it was confirmed in *Ireland*, in the *Articles of Religion*, in the time of our late Soueraigne, *Articula 38*.

The Author of the *Appeale* pleaded it against the *Articles of Lambeth*, and iustifieth the Doctrine of *Barret*, *Baro* and *Thomson*,



averring the same to bee the Doctrine of the Church of England.

- This he doth not by naming of those men, whose names hee knew would bring no honour to this cause : but by laying downe and iustifying their doctrines, and suggesting that they who maintained the doctrines contained in the *Articles of Lambeth*, are *Calvinists* and *Puritans* : So that those Reuerend Archbishops, *Whitgift* and *Hutton*, with the Bishops of our Church, who then liued, are in his iudgement to be reiected as *Puritans*.

The question is, Whether of these two positions wee must now receiue for the doctrines of our Church : that which *Barret*, *Barro* and *Thomson* would haue brought in, which doctrines were then refuted and reiected by our Church : Or that doctrine which the Bishops of our Church maintained against these men, which Doctrine hath beene since vpon diuers occasions approued ? If there were no more to be said, I dare put it to the Issue before any indifferent Iudges.

CHAP.

## CHAP. III.

*An examination of the respestine pretended doctrine  
of Predestination.*

**T**HE Author of the Appeal, vnder-  
taking to maintaine the Doctrine of  
the Church of England, refuseth that  
which hitherto hath beene taken for the  
Doctrine of our Church, and maintaineth  
the Doctrine of the Pelagians, struing to  
make that to bee vnderstood the Doctrine  
of our Church. A bold attempt, wheth-  
er hee doth it through ignorance, or open ma-  
lice to trouble the Church with these do-  
ctrines, which haue troubled so many  
Churches: that himselfe knoweth best.  
But that this hee doth, it is apparant, by  
that which hee hath written, and will bee  
made more apparant by that which must  
now bee sayde in the necessary defence of  
the truth, and of the Doctrines of our  
Church.

The poysoned doctrines of the Pelagians

were neuer well known before *S. Augustine* discovered that danger. The summe is to pull downe the power of *God*, and to set vp the power of *Man*. This they attempted to do by defacing the grace of *God*. And because that could not be done, without controlling the Doctrine of *Predestination*, this they haue likewise attempted. *Predestination* is fashioned into a new mould by these men, who haue made it not to depend vpon *God*, but vpon *Man*: That *God* himselfe and his high and holy purpose and will must depend vpon somewhat in man, must expect mans Free will and merits. By this meanes they saw that grace might easily be defaced. So that the Question is, whether that the fountaine of grace be in *God*, or in *Man*: For they take it from *Gods* good will and purpose, and place it in mans merits. This is the wisdom of the *Pelagians*: which the Author of the *Appeale* seemeth to embrace, and, as well as he can, perswadeth others to doe so: For first hee laboureth to corrupt the doctrine of *Predestination*, and then to deface the doctrine of *Grace*: First against the doctrine of *Predestination* he hath brought

brought nothing, but the old and worne objections of the *Pelagians*: Finding no other, hee was glad to take them, that hee might seeme to say somewhat against *Predestination*. Which objections albeit *Saint Augustine* and others of the ancient *Fathers* haue answered, and refuted long agoe; yet that thing mooueth not this man: somewhat must bee saide to deceiue the simple, that will be deceiued. First I will examine one sentence of his Booke, by which we may vnderstand his meaning in the point of *Predestination*: The sentence is this. *Pag. 58.* speaking of the 17. *Article*, he saith.

*In all which passage there is not one word, syllable, or apex touching your absolute, necessary, determined, irrespectiue, irresistible (in other places he addeth Fatall, necessitating) Decree of God, to call, saue and glorifie Saint Peter, for instance, infallibly, without any consideration had or regard to his Faith, Obedience, Repentance; and to condemne Iudas as necessarily without any respect had at all to his faile: This (saith he) is the private fancy of some particular men.*

The Author of the *Appeale* doth often charge

charge some men with a Doctrine, which no man did euer maintaine. For I say, hee is not able to prooue, that any haue maintained the Doctrine of predestination, in those tearmes which hee proposeth. Indeepe *Pelagius* and his *Followers*, and amongst them this *Author*, haue made these obiections against the Doctrine of Predestination: Wee vse not these tearmes, wee reiect them, wee neede them not, wee finde them not in Scripture, wee haue enough in Gods Word to maintaine this Doctrine. Touching that which hee sayth of *Judas*, that some should teach, that by the decree of God, *Judas* should bee condemned, without any respect to his sinne; I suppose it will bee hard for him to finde any that teacheth so in those tearmes. *CALVIN* I suppose is the man hee meaneth: But *Calvin* in many places saith the contrary, and confesseth that wicked men are damned iustly for their sinnes: that Gods mercy appeareth in them that are saued, and his iustice in other. He saith indeede of the reprobate: *Principium ruinæ & damnationis esse in eo; quod sunt à Deo derelicti:*



*listi* ; which this Author will also confesse, because hee can say nothing against it.

But to open this point a little further. It must bee confessed, that whilst some haue strayed too farre on the left hand, touching the respectiue decree, that God, for respects in men, hath predestinated them : Others in zeale to correct this errour, haue gone somewhat too farre on the right hand ; teaching that Predestination is a separation betweene men and men, as they were found even in the Masse of mankinde vncorrupt, before the Creation, and the fall of Man. It is true, that this Counsell of God was before the Creation and Fall. But heere we seeke vpon what ground first presupposed, this counsell of God proceeded. Saint *Augustine* was cleere in this, that Gods purpose of Predestination presupposed the fall of Mankinde, and the corrupt masse of mankinde in sinne. And verily this opinion hath such firme grounds of Scripture, that (so farre as I can iudge) are vnanswerable : For the Apostle teacheth, that *Predestination* and *Election* are in *Christ*, Ephesians, Chapter 1. Verse 4.

As

As he hath chosen vs in Christ, before the foundations of the World: and verse 5. Who hath predestinate vs to be adopted through Iesus Christ in himselfe: And verse 11. In whom wee were chosen when we were Predestinate. Now if Predestination be in Christ, it must be acknowledged that this counsell of God had respect to the corrupt masse of mankinde: For the benefit that wee haue in Christ appeared not in the state of innocency. Some haue answered that the Angels had that benefit of their standing in Christ. To this I say, granting that the Angels had that blessing from Christ: yet this is a thing without doubting, and beyond all contradiction, that the doctrine of Predestination, as the Apostle teacheth it, is not for Angels, but onely for men; not for men in the state of innocency, but for sinnefull men. In declaring the purpose of Predestination the Lord saith, *I will haue mercy on whom I will haue mercy.* Then the counsell of Predestination, is the counsell whereby God sheweth mercy where hee will: But mercy doth presuppose misery, and a sinnefull estate in man: Againe, the purpose of God is conducted to his

his end by such meanes as God hath set;  
 and the Apostle hath opened: that is, by  
 Predestination, Vocation and Iustification,  
 to Glorification, that is, to the intended end.  
 But Vocation and Iustification cannot bee  
 vnderstood of Angels, but of men: and not  
 of men without sinne in the estate of inno-  
 cency, but of sinfull men. For sinners are  
 called to repentance: and sinners they must  
 be that are iustified from their finnes. None  
 are called to repentance and iustified from  
 sinne, but sinners. And it is also certaine  
 that none are thus called and iustified, but  
 onely they, that are predestinated: There-  
 fore Predestination doth not looke vpon  
 the masse of mankind vncorrupt and in-  
 nocent, but vpon the masse corrupted.  
 These things are set in such euidences of  
 the Scriptures, that for my part I know not  
 what can be said to impeach them. Vpon  
 these grounds wee must confesse, that both  
 Predestination and reprobation doe re-  
 spect that sinfull and corrupted masse of  
 mankind.

But betweene Predestination and repro-  
 bation,

bation, amongst many other, this is one difference, that all men for sinne haue deserued reprobation, but no man could deserue mercy to be deliuered by predestination: *Rom. 3. 23. For there is no difference, for all haue sinned, and are deprived of the glory of God.* Then in the sinfull estate of corruption all are found once alike, and all deprived of the glory of God. And what is this to be deprived of the glory of God, but to deserue reprobation? So hee saith, *Rom. 11. 30. God hath shut up all in Unbeliefe:* So that all that are receiued to mercy by Predestination, Vocation, Iustification, are taken out of the corrupted state of mankinde, the rest are left in their sinnes. These wee call men reprobate, that are left in their sinnes; and in the end iustly condemned for sin. But why some are left in their sinnes, other deliuered from their sinnes by Predestination, Vocation, Iustification, of this no cause can bee giuen, but the will of God.

But saith our Author, *In that Article there is neither word, syllable, or apex to prooue, &c.* Yes sir, there is somewhat: For in that Article,

Article, *Predestination* is said to be *The everlasting and constant purpose of God*. It is said in the Article, that *They that are Predestinated, are called according to Gods purpose* : This is enough to prooue all which they intend, and to ouerthrow your new Doctrine, that men are called in consideration of their Faith, Obedience and Repentance. The Article saith moreouer, *That they are iustified freely*. If freely, then without consideration of any thing fore-seene in man. Thus whilst in curiosity you were seeking your apices, you stumbled and are false into a dangerous pit, out of which God deliuer you. I will do the best seruice I can, to make you see these dangers.

Your common Obiection against them, that teach *Predestination* to depend onely vpon Gods will, is this : You say, *They bring in a decree absolute, necessary, irrefractive, irresistible, determined, fatall, necessitating*. These Obiections you borrowed from the *Arminians*, they had them from the *Pelagians*. But you say that *You haue read nothing of the Arminians*. It seemeth that



you are an excellent Scholler, that can learne your lesson so perfectly without Instructors. If they who vse these Obiections take them from the *Pelagians*, then you see that the Doctrin which the *Pelagians* oppugned, is the same which you oppugne.

*S. Augustine* had much controuersie with the *Pelagians*. *Pelagius* taught that Grace is giuen to men in respect of their merits. *S. Augustine* refuteth this error of *Pelagius*, for which he was condemned for an Hereticke in three Synodes. *Gratia Dei datur secundum merita nostra*. This was the position which the *Pelagians* maintained, and which *S. Augustine* refuted. *S. Augustine* referreth the matter to Gods will and purpose onely. But this *Pelagius* denied, and said, that grace dependeth not vpon Gods will onely: Hee denied not the will of God, but said that Gods will had respect to merits fore-seene. In this sense he saith, *Gratia Dei datur secundum merita nostra*. And in this sense the purpose of God was held by the *Pelagians* to bee respectiue, as respecting somewhat fore-seene in men predestinated. *Pelagius* himselfe said,

it respected *merits* : others saide, that it respecteth *faith* fore-seene : others deuised the respect of *workes* fore-seene, which is all one with *Pelagius* his *merits* fore-seene. The *Arminians* haue added the respect of *humility* fore-seene.

Hence arise two opinions about Predestination. The one, the *Doctrine* of the Church taught by *S. Augustine*, and *Prosper*, by *S. Hierome*, *S. Ambrose*, *S. Gregory*, *S. Bernard*, and the rest that herein followed *S. Augustine* : The other is the opinion of the *Pelagians* who oppugned this *Doctrine*.

If the question be propofed, why God receiueth one to mercy, and not another ? why this man, and not that ? to this question all the *Orthodoxe* that haue taught in the Church after *S. Augustine* answer, that of this taking one to mercy, and leauing another, no reason can be giuen but onely the will of God. The *Pelagians* and *Arminians* say, that Gods will heerein is directed by somewhat fore-seene in men Predestinated. Now that Predestination dependeth onely vpon Gods will without respect to any thing

fore-seene in men, is, as I saide, the re-  
 ceived Doctrine of Saint *Augustine*, and  
 of the Church following: For before  
 Saint *Augustine*, this thing came not in que-  
 stion, as himselfe in many places confes-  
 seth. The same is the Doctrine of the  
 Reformed Churches. And this hath hi-  
 therto beene received the Doctrine of the  
 Church of *England*; I will adde also, the  
 same is the Doctrine of the Church of  
*Rome*, as *Bellarmino* deliuereth it. For he  
 concludeth thus, *Restatigitur ut huius dis-*  
*cretionis causa sit voluntas Dei, quæ unum*  
*liberat quia ei placet, alterum non liberat*  
*quia non placet.* Wherein hee followeth  
 the Doctrine of Saint *Augustine* and the rest.

*Bellar. lib. 2.  
 de grat. et lib.  
 arb. cap. 16.*

Of these two opinions, the Author of  
 the *Appeale* hath made choyce of that which  
*Pelagius* helde against the Church, and  
 maintayneth it by the arguments which  
 the *Pelagians* haue vsed. For thus they  
 objected against the Doctrine of Saint *Aug-*  
*ustine*, that he brought in a decree, absolute, irre-  
*spectiue, irresistible, determined, fatall, necessita-*  
*ting,* and these bee our Authors Obiections.

It

It must be confessed it is a wrong to lay to mens charge Doctrines in other tearmes then themselves do teach. These tearmes are not vsed by them, whom this man chargeth: We do not deale so with the Papists, or any other: For my part I mislike these tearmes: But if by this word *decree* there be nothing intended, but the purpose of Gods election, I will not wrangle for words: Only I thinke that wee may speake most war- rantably in the words of the Scripture: For the holy Scripture hath furnished vs with words sufficient. We finde it there called the *will of God*, & *ap'stles*, the *purpose of God*, and *end*, the *Good pleasure of God*. These words suffice to sober mindes to expresse this Doctrine.

Then he chargeth vs to teach that this *decree* is *absolute*: Because the *Palegians* and their Followers inferre an absolute *decree*, they should declare what they meane by this word *absolute*. If this bee the meaning of the word, that Gods purpose of Predestination dependeth vpon the only will of God, and not vpon any thing fore-seene in men

men Predestinated, which God respected in Predestinating : then I affirme that this is the ancient and Catholike Doctrine of the Church, and the contrary is the Doctrine of the *Pelagians*. If this Author would speake for the *Pelagians* against the receiued Doctrine of the Church, then must he declare vnto vs what thing did moue the will of God. And by this meanes he will teach vs a thing which no man euer could speake to, to know the cause of Gods will. *Dicat qui potest*. I thinke hee knoweth as little in this matter as other men. And yet hee is bound to instruct vs in this Mystery. For he that saith, the will of God dependeth vpon something, is bound to shew what that thing is vpon which the will of God dependeth : But if it bee independing and respecting nothing but it selfe, why then is it not absolute? And why then doth hee with the *Pelagians* cast this against Gods purpose of Predestination, that it is absolute?

The next accusation is, that this decree is necessary. Can any man giue vs a reason, why the purpose of God should not be necessary?



cessary? Our Author writeth thus; Pag.  
10. *The will of God is the necessitie of things,*  
*say your Masters out of Saint Augustine mis-*  
*understood.* Hee that chargeth others with  
misunderstanding, should declare the true  
vnderstanding, that they that misunder-  
stand, may bee informed. Hee doth not  
this, but we must all be supposed to misun-  
derstand this thing, in the vnderstanding  
whereof he will not helpe vs.

There must bee some cause of the ne-  
cessitie of those things that are necessary.  
What cause can this bee? It must either  
bee the will of God, or some other thing.  
The ancient Writers of the Church make it  
the will of God. If you can finde any o-  
ther cause, you must declare it. The will  
of God may truely be said to bee the neces-  
sitie of things, because it is the prime, high  
and necessary cause of things. If you grant  
not this, then you must point out vnto vs  
some superior cause: which because you  
cannot do, you must be contented with vs  
to confesse, that the will of God is not onely  
necessary, but the necessitie of things.

Brad. lib. 1.  
cap. 10.

Bradwardin, that worthy Archbishop of Canterbury, citeth out of Anselme, his Ancient in the same See, diuers things to this purpose: *Anselm. 1. cur homo Deus: Si vis omnium que fecit & passus est scire necessitatem, scito omnia ex necessitate fuisse, quia ipse voluit.* And againe, *Omnis necessitas aut impossibilitas Dei subiacet voluntati: illius autem voluntas nulli subditur necessitati, aut impossibilitati. Nihil enim est necessarium aut impossibile, nisi quia ipse ita voluit.* And in this respect S. Augustine speaking of this powerfull will of God, whereby he doth what he will, and suffereth euen euill things, that hee may turne them vnto good, saith, *Nisi hoc credamus, periclitatur ipsum confessionis nostre initium; quia in Deum patrem omnipotentem credere confitemur: Neque enim ob aliud veraciter omnipotens dicetur, nisi quia quicquid vult potest, nec voluntate cuiuspiam creature voluntatis omnipotentis impe-*ditur effectus. And againe, *Voluntas Dei omnium que sunt ipsa est causa. Si enim habet causam voluntas Dei, est aliquid quod antecedit voluntatem Dei, quod nefas est credere.* Vpon these grounds the Ancients conclude, that the will

Exchir. cap.  
36.

De Genes. rom.  
tra. Man. lib.  
24. 2.

will of God is necessary, that it is the cause of all necessity in things, and therefore may well be said to be the necessity of things.

But why is this cast vpon vs as an error, that we teach that the purpose of Gods Predestination is necessary? Will this man say that it is not necessary, but contingent? one of the two he must say. If *necessary*, then is he idle that obiectioneth this against Predestination. If *contingent*, then hee runneth blindfold into an high blasphemy, pronouncing the purpose of God to bee contingent. It may be amongst the late *Arminians*, who neuer care what they speake or write, some may bee found to vtter such absurd blasphemies. But these men we leaue to their owne humors, which forsake vnderstanding, godlinesse and piety. The next accusation of this Author and the *Pelagians* is, that this decree is *irrespective*. *S. Augustine* as before I related, affirmeth in diuers places, that *Pelagius* taught that the grace of God is giuen in respect of merits. In this respect *Pelagius* and his followers held the decree *respective*, as this man doth. He must tell vs

*Lib. 1. contra  
Pelag. et Co-  
left. cap. 6.*

what Gods purpose respected, and hee must giue vs a reason why hee was so bold, as to make this a doctrine of the Church of *England*, which was first inuented, and alwaies afterward maintained by the *Pelagians* against the Church.

The next accusation is, that the purpose of Predestination is *irresistible*. This obiection is much vsed by the *Arminians* taken from the *Pelagians*. This was first deuised to set forth the glorious power of Freewill. If the question be moued, whether Freewill may resist grace? it is apparant naturally in the *vnregenerate*, it may resist, it doth daily resist: according to that, *Acts 7.51*. *You haue alwayes resisted the holy Ghost*. But if the question bee moued of them that are called according to Gods purpose, whether they resist the grace of their calling (in which the Apostle teacheth that there is the exceeding greatnes of Gods power: and what is that but Gods omnipotent power? The eyes of your vnderstanding being inlightened, that you may know what the riches of the glory of his inheritance of the Saints, and what is the exceeding greatnes of his power to vs-ward, who

beleene

beleue according to the working of his mighty power. Now wee beleue by the power of his calling: therefore this exceeding greatnesse of his power is in his calling : For the first grace that is wrought in vs is faith, which is wrought according to this power of his calling.) If therefore the question be of them that are thus called according to his purpose, & according to this great power; then, remouing the humour of contention, the truth will easily appeare. For this power of God doth so order the will of man, that the will of man cannot but bee willing to receiue this grace, when it is thus ordered, framed and wrought vpon; for the power of working is in grace: grace worketh, conuerteth nature & healeth it: nature is wrought vpon, conuerted and healed. So the question is, whether nature in this case doth resist the omnipotent power of God? *S. Augustine* Lib. de corrept. et gratia, cap. 14. saith, *Deo volenti saluum facere hominem, nulum hominis resistit arbitrium.* But then saith our Author, it must follow that the will of God is irresistible.

I demand from whence hee had this



obiection to dart against Gods Predestina-  
 tion? it is apparant that it commeth out of  
 the same quiver out of which he had all the  
 rest. I must intreat him to obserue this ob-  
 iection more exactly : and by this hee may  
 finde against whom hee disputeth : for the  
 blessed *Apostle* layeth downe these things in  
 order : First, the *doctrine*, which this Author  
 oppugneth ; secondly, this mans *obiection*  
 against that doctrine : and lastly, the *answer*  
 to this obiection. Rom. 9. 18. &c. The  
*doctrine* in this Apostolicall conclusion :  
*Therefore hee hath mercy on whom hee will haue*  
*mercy, and whom he will he hardeneth.* The obie-  
 ction in these words : *Then thou wilt say unto*  
*me, Why doth he yet complaine, who hath resisted*  
*his will?* The answer in these words : *Nay, but*  
*ô man, who art thou that repliest against God? shall*  
*the thing formed say to him that formed it, Why*  
*hast thou made me thus?* Our Author must con-  
 sider against whom he maketh this obiection,  
 when he accuseth Gods purpose of Pre-  
 destinatio to be a decree irresistible: For the  
 Apostle hath met with this obiection : *Who*  
*bath resisted his will?* The Apostle saith not  
 that

that men may resist this will of God, but hee <sup>Lib. de Pre-</sup>saith that this manner of obiection is <sup>dest. sanct.</sup>reply. <sup>cap. 8.</sup>  
 ing against God. S. Augustine obserued thus  
 much. *Voluntati eius quis resistit? Numquid re-*  
*sponsum est ab Apostolo; ô homo falsum est quod*  
*dixisti? non; sed responsum est, ô homo quis tu es,*  
*qui responsas Deo?* And that which the blef-  
 ted Apostle hath taught in this one obiection,  
 wee may by good ground and warrant  
 from the Apostle iudge accordingly in all  
 the rest of these accusations and obiections,  
 which are here brought against the doctrine  
 of Predestination, that all these obiections  
 are nothing else but replying against God.  
 How could such a desperate conceite come  
 into the heart of one that professeth the  
 Gospell in our Church? What this Author  
 may thinke hereof I know not: but verily  
 I should tremble, if I were found in such a  
 case, in plaine tearmes, opposite to the Apo-  
 stle; obiection that which the Apostle hath  
 so seuerely repressed.

Another accusation against Predestination  
 is, that it is *determined*. I thinke the man  
 did not vse much premeditation in these  
 things,

Acts 4.28.

things, but tooke them vpon the credit of some that he trusted. For that the purpose of God should bee determined, did euer any man doubt? The very word *propositum*, the purpose of God, doth prooue a determination. And he may read, that neither Herod, nor Pontius Pilate, nor the Gentiles, nor the Iewes, in shewing their greatest malice against Christ and his Apostles, and in exercising their greatest cruelty, could go no further, nor do no other thing, then whatsoeuer the hand and Counsell of God had determined before to be done. This was neuer doubted, no not amongst the Pelagians, that the Counsell and purpose of God is determined. Onely the question is, what doth determine Gods purpose? whether his owne will, or mans Freewill? If this mans purpose bee to giue this to mans free-will, then he commeth home to the Pelagians. If he confesse this determining power to be in Gods will; then to what end doth he object this, as a thing absurd, that the decree is determined?

The last accusation is, that they who hold the Doctrine of Predestination, bring in Fall  
tall

tall necessity. As he useth this obiection, so the Pelagians vsed it, and vrged it against S. Augustine. S. Augustine complaineth of such accusers of his Doctrine: *Pelagiani nobis obijciunt, quod fato tribuamus Dei gratiam: Ipsi potius Dei gratiam fato in parvulis tribuunt, qui dicunt fatum esse, ubi meritum non est.* And in another place: *Nec sub nomine gratiae fatum asserimus. — Si autem quibusdam omnipotentis Dei voluntatem placet fati nomine nuncupari, profanas quidem Verborum nouitates euitamus, sed de verbis contendere nolumus.* *Lib. de dono persequ. Cap. 12.*

This Author taketh his pleasure to vse the same Obiections against Predestination, which the Pelagians vsed. But the indignity is, that whilest he is thus wrangling against our Church with the Pelagians, he must bee supposed (forsooth!) to maintaine the Doctrines of our Church; as if our Church had need of such maintayners. Who did accuse the Doctrine of our Church? For now hee hath done with the Gagger, hee is turned to others who charge not the Doctrine of our Church. The Doctrine of our Church hath been, and will be maintained by other men

and meanes : We need no *Pelagians* to helpe vs herein. This man hath more dishonored our Church, and flandred our Doctrines, then euer did any member of our Church : This is plaine dealing without malice. For if he were not plainely told of his errours, how could he see them and redresse them? as our hope is he will. But to proceed, *S. Augustine* sporteth himselfe with the folly of such, as charge him to induce fatall necessity vnder the name of grace. *Potest enim hinc similiter stultus fati assertorem Apostolum putare vel dicere. Quum enim propterea nobis calumniatur, dicentes nos gratiae nomine fatum asserere, quia non secundum merita nostra dari dicimus gratiam Dei: proculdubio confitentur quod ipsi secundum merita nostra gratiam dari dicant.* And verily we can say no lesse to this man, then *Augustine* said to the *Pelagians*, that in making these obiections, he doth secretly confesse that the grace of God is giuen according to our merits. For there was neuer any that vsed these obiections against *Predestination*, but held withall that conclusion, that the grace of God is giuen in respect

*Ibid.*



spect of merits, and therefore this man sticketh not at this, but commeth home roundly to the same conclusion: as presently it shall appeare.

Prosper found himselfe troubled with the same accusations, in that other part of dereliction. *Obijciunt* (saith hee) *quod ex prædestinatione Dei, velut fatali necessitate homines in peccata compulsi, cogantur ad mortem.* Prosper shortly returneth this: *Quisquis ex prædestinatione Dei velut fatali necessitate homines in peccata compulso cogi dicit in mortem, non est Catholicus.* *Advers. cal-  
lumnias Aug.  
c. 1.*

That Doctrine of the respectiue decree which the Author of the *Appeale* nourisheth as a Viper in his bosome, doth indeede respect that conclusion of *Pelagius*; that *Grace is giuen according to merits.* For if grace bee giuen according to some respects or vertues found or foreseene in men predestinated, then it must follow as *Pelagius* taught, that *Grace is giuen according to merits*: for in the end they will close: For this respectiue decree respecteth somewhat in the predesti-

nated: What is that, but some vertue? and what is that, but some merit, as that word was of old vsed in a large sence? Thus hee hath brought his respectiue decree to a faire issue, to ioynè hands with *Pelagius*. Perhaps he may seeke an euasion, that by a respectiue decree he meaneth not the *decree of Predestination*, but of *Reprobation*, which is in respect of sinne. I could wish that hee had beene so aduised, as to haue reserued this refuge for himselfe: But he speaketh of the *decree of Predestinatiō*, scornfully calling it our *New Doctrine*, & sometimes our *decree*, sometimes the *Private fancy of some particular men*.

But himselfe putteth this matter out of doubt, in those words of his before cited, on the 17. Article. *There is not (saith he) any word, syllable or apex touching your absolute, necessary, determined, irresistible, irrespectiue decree of God, to call, saue and glorifie S. Peter, for instance, without any consideration had or regard to his Faith, Obedience and Repentance, and to condemne Iudas as necessarily, without any respect had to his sinne: This (saith he) is the private fancy of some particular men.*

Now

Now are we come to the instance of *S. Peter*: For to all other things I haue spoken. In this instance hee hath somewhat roundly, opened himselfe: This taketh away that refuge, which he might haue reserued, to say, that by his respectiue decree, hee might haue meant onely reprobation: That men that are forsaken, are iustly throwne into condemnation in respect of their finnes.

For to speake somewhat to this particular. If that bee granted which we haue proved before by euident Scriptures, that both *Predestination*, and *Reprobation*, respect the corrupt masse of mankinde: This I say being granted: It followeth that Gods iustice did finde a iust cause to condemne all men, because all haue sinned and are deprived of the glory of *God*: But *God* in his mercy receiueth some to fauour: Of this receiuing some rather then others, lying in the same common estate, we can find no other cause but the meere and onely *Will of God*: *God* in his iustice condemneth other, of this beside the *Will of God* we finde a generall meritorious cause, to be the *sinne* of those men